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## Bishop Onderdonk's Address

TO THE

**Sixtieth Annual Convention of the Diocese of New York.**

(*Concluded.*)

*First Sunday in Lent, February 25th.*—In the morning, confirmed 60 in St. Ann's Church, *Brooklyn*, and preached there again in the afternoon.

*Second Sunday in Lent, March 3d.*—In the Church of the Ascension, *New York*, admitted to Priests' Orders the Rev. Henry De Koven, Deacon, of Connecticut—the service being performed at the request and on the behalf of the Bishop of that Diocese.

In the afternoon, confirmed 92.

*Third Sunday in Lent, March 10th.*—Confirmed 39 in the Church of the Redemption.

*Wednesday, 13th.*—Confirmed at her residence a sick person, and two attendant friends, parishioners of Zion Church.

*Fifth Sunday in Lent, March 24th.*—In the morning, confirmed 80 in St. Paul's Chapel.

In the afternoon, confirmed 13 in the French Church du St. Esprit.

*Saturday, 30th.*—Consecrated St. John's Church, Clifton, *Richmond county.*

*Sunday next before Easter, March 31st.*—In the morning, confirmed 76 in St. John's Chapel, *New York.*

In the afternoon, confirmed 103 in St. Bartholomew's Church.

*Easter-Day, April 7th.*—In St. George's Church, Hempstead, *Queen's county*, instituted the Rev. Orlando Harriman, Jun., into the rectorship of the parish.

In the afternoon, confirmed 9; and preached again in the evening.

Previously to the morning service, I made a pastoral visit to a sick member of the parish.

Mr. Harriman had resigned his office as Assistant Minister of Christ Church, Tarrytown, Westchester county, and the Rev. William M. Carmichael, D.D., the rectorship of St. George's. The latter immediately removed to St. Thomas's Hall, Flushing, Queen's county, where he succeeded, as Rector thereof, the Rev. Francis L. Hawks, D. D., who had relinquished that Institution, and also the Rectorship of St. Thomas's Church, New York, and removed to the Diocese of Mississippi. Dr. Carmichael has since resigned the Charge of St. Thomas's Hall. Dr. Hawks is succeeded in St. Thomas's Church by the Rev. Henry J. Whitehouse, D.D., from Western New York.

*First Sunday after Easter, April 14th.*—Confirmed 53 in St. Mark's Church, *New York.*

*Second Sunday after Easter, April 21st.*—In Grace Church, Jamaica, *Queen's county*, admitted Frederick M. Noll to the Holy Order of Deacons.

In the afternoon, confirmed 26.

In the evening, preached for the African Congregation.

*Wednesday, 24th.*—Preached in the Sunday School Room of St. Paul's Church, *Troy*; where the Rector of the parish is accustomed to hold divine service on an evening in the week.

*Feast of St. Mark, the Evangelist, Thursday, April 25th.*—In Christ Church, admitted to Priests' Orders the Rev. Robert B. Fairbairn, Deacon, the Minister of the Parish.

In the afternoon, laid the corner-stone of the Church of the Holy Cross, a building now advancing towards completion, and intended to be open, without charge, to all who may desire to worship therein, and for the especial accommodation of the pupils of a school sustained by Mrs. Mary Warren, at whose sole cost it is being built.

*Third Sunday after Easter, April 28th.*—In the morning, confirmed 68 in St. John's Church, *Brooklyn.*

In the evening, confirmed 21 in the temporary chapel of St. Jude's Church, *New York.*

This was the last of the annual confirmations for the year in the cities of New York and Brooklyn. They were held in 14 churches, and 729 persons were confirmed. On almost every occasion there were present, in addition to the candidates of the church in which the service was held, others from other parishes. Several of the clergy, it highly gratifies me to remark, have adopted the plan of having an annual season of special preparation for confirmation; and in those years in which it is not administered in their own churches, accompanying their candidates to another where opportunity is afforded for its reception. In this way there are few cases in which the proper and wholesome order of the Church, that confirmation precede admission to the Holy Communion, may not be observed.

There is also a very interesting and important collateral advantage attending this arrangement. It is evident unto all men diligently reading Holy Scripture and ancient authors, that the sheep of Christ flock were placed by Him in charge of His apostles, as His proper pastoral representatives, and that the same character was transmitted to the Bishops of the Church in their respective jurisdictions—the presbyters and deacons acting as their aids in the several portions of the flock committed to their care. Every thing which tends to invest the Episcopal office in the eye of the people with its proper pastoral character, as the centre of ecclesiastical unity, contributes so far to presenting the Church in its genuine evangelical features. This character of the Episcopate is clearly set forth in our Form for the Consecration of a Bishop, and is one the due estimate of which is a great solace and support under the weighty cares and duties of the office. For my own part, I will frankly say, that the pastoral connection in which my office places me with the clergy and people of my charge, is vastly dearer to me than ought of official prerogative and government with which also the office is invested.

This pastoral nature of the Episcopate, is, I think, happily illustrated when several clergy meet in a church appointed by the Diocesan pastor for administering to his people the ordinance which is his peculiar function, and thither bring their respective candidates. Sectional divisions seem then to be merged in the true catholic character of the Church, and all are at home where the father of the family dispenses the bread of life to his household.

*Feast of St. Philip and St. James, the Apostles, May 1st.*—The Right Rev. the Bishop of Connecticut held this day, at my request, an ordination in St. John's Chapel, *New York;* but as he was laboring under a disease of the eyes, I performed the greater part of the services, preached, and administered the Communion.

*Fourth Sunday after Easter, May 5th.*—Preached in St. Matthew's Church, Jersey City, in the Diocese of New Jersey.

*Fifth Sunday after Easter, or Rogation Sunday, May 12th.*—In the morning, confirmed 35 in St. John's Church, *Troy.*

In the afternoon, confirmed 7 in Trinity Church, West Troy, *Albany county.*

On the same day, my Right Reverend brother, the Bishop of Connecticut, confirmed in the Floating Church of our Saviour for Seamen in this city, a sailor who was about to leave the country. A similar brotherly act had been before performed for me by the same Bishop, in a case of peculiar emergency; and I would now, as I did then, express my grateful sense of it.

*Rogation Day, Tuesday, May 14th.*—Confirmed 12 in St. George's Church, *Schenectady.*

*Feast of the Ascension of our Lord Jesus Jesus Christ, May 16th.*—In the morning, confirmed 10 in St. Ann's Church, Port Jackson, *Montgomery county*, and preached there again in the afternoon.

*Sunday after Ascension Day, May 19th.*—Baptized 2 children, preached, and administered the Communion, for the parish of St. Mark's Church, in the Methodist meeting house, Garrattsville, *Otsego county*, and preached there again in the afternoon.

At a later hour, in the District School House, West Burlington, baptized an adult, and confirmed 3, for the parish of Christ Church.

*Monday, 20th.*—Preached and administered the Communion for St. John's Church, Exeter, in the Methodist house of worship.

*Wednesday, 22d.*—Confirmed 8 in Emmanuel Church, Little Falls, *Herkimer county*, in the afternoon, and preached there again in the evening.

*Thursday, 23d.*—Confirmed 8 in Trinity Church, Fairfield.

*Friday, 24th.*—For the parish of Grace Church, Norway, confirmed 3 in a Meeting House of which Episcopalians are owners in part.

*Whitsunday, May 26th.*—In St. John's Church, Johnstown, *Fulton county*, preached and administered the Communion.

In the afternoon, confirmed 4, and preached again in the evening.

*Monday in Whitsun-Week, May 27th.*—In the morning administered the Communion, in his sick chamber, to the late Rector of St. John's, the Rev. Dr. Salmon Wheaton, whose death I have recorded above.

In the afternoon, preached in St. Ann's Church, Fort Hunter, *Montgomery county.*

*Tuesday in Whitsun-Week, May 28th.*—Preached in St. Mary's Church, West Charlton, *Saratoga county.*

*Ember-Day, Wednesday, May 29th.*—Confirmed 11 in St. Paul's Church, Charlton.

*Thursday, 30th.*—Preached in St. James's Church, Milton; which I regretted to find in a state of dilapidation, rendering not improbable its speedy utter ruin, unless good friends of Christ and His Church interpose to prevent it.

*Ember-Day, Friday, May 31st.*—Confirmed 8 in Christ Church, Ballston-Spa.

*Ember-Day, Saturday, June 1st.*—In the Chapel of Bethesda Church, Saratoga Springs, admitted to Priests' Orders the Rev. Samuel H. Coxe, Jun., Deacon, the minister of the parish. Mr. Coxe has since resigned this charge.

In the afternoon, confirmed 15.

*Trinity Sunday, June 2d.*—In the morning, preached in St. Luke's Church, Mechanicville.

In the afternoon, baptized a child, and preached in St. John's Church, Stillwater.

*Monday, 3d.*—In the morning, confirmed 2 at a service held at the residence of an aged member of the Church in Northumberland.

In the afternoon, preached in the Baptist house of worship, Schuylerville.

*Tuesday 4th.*—Before proceeding to the appointed service at Lansingburgh, *Rensselaer county*, paid a pastoral visit to a Warden of the parish, long a faithful and devoted son of the Church, who was near his end.

Afterwards, confirmed 14 in Trinity Church.

*Wednesday, 5th.*—Paid a pastoral visit to another sick member of the same parish.

*Thursday, 6th.*—For the parish of St. Mark's Church, Hoosick Falls, administered the Communion in the Presbyterian house of worship, and preached there again in the evening.

*Friday, 7th.*—In Trinity Church, Lansingburgh, preached at the funeral of the church warden visited by me on the 4th.

*Saturday, 8th.*—Paid a pastoral visit to a sick member of St. Paul's Church, *Albany.*

*First Sunday after Trinity, June 9th.*—In Trinity Church, admitted the minister of the parish, the Rev. Edward Selkirk, Deacon, to the Priesthood.

In the afternoon, confirmed 14.

In the evening, preached in St. Peter's Church.

*Second Sunday after Trinity, June 16th.*—In the morning, confirmed 13 in St. Andrew's Church, *New York.*

In the afternoon, confirmed 17 in St. Andrew's Church, Morrisania, *Westchester county;* and was much gratified to find the parish supplied with a peculiarly neat, convenient, and well situated parsonage. More of comfort and utility to the clergyman, and of benefit to the parish, results from a good parsonage, than is probably generally imagined. It is every way desirable that all our parishes should be provided with them.

On the 19th, 20th, and 21st, I attended in my place as a member of the Board of Missions, in St. John's Chapel in this city; on the second of which days, being the Bishop next in seniority to the Bishop of Connecticut, whom diseased eyes prevented from the duty, I administered, agreeably to a good and holy regulation of the Board, the Sacrament of the Lord's Supper.

*Saturday, 22d.*—In the Chapel of St. Paul's College, College Point, *Queen's county*, confirmed 9, five students, and four other members of the establishment.

*Third Sunday after Trinity, June 23d.*—In St. Mark's Church, Williamsburgh, *King's county*, preached in the morning, and confirmed 28 in the afternoon.

From the 25th to the 28th inclusive, I attended in my place as a Trustee and Professor, the annual meeting of the Trustees, the public examination of the students, and the annual commencement, of the General Theological Seminary. At the last, for the reason stated in reference to the Board of Missions, the administration of the Holy Communion devolved on me. Seventeen young gentlemen, from seven different Dioceses, received the honors of the Institution, and thus became its alumni.

Agreeably to the Constitution of the Seminary, the Bishops are, jointly and severally, its visitors, having the right, each or any of them, to visit it at any and all times, witness the instruction given, and demand information on all matters relating to it; in the Board of Trustees, every Diocese in the country has the right of representation; and on all questions before the Board, the Bishops present, in whose number each Diocese is on a footing of equality with every other, may have a distinct and controlling vote.

Thus are there provided ample means for the regular and orderly discovery and remedy of defects; and thus are there also provided full security against any perversion of this holy and noble trust, and strong ground of confidence in its efficiency for the Church's welfare.

*Fourth Sunday after Trinity, June 30th.*—In St. Thomas's Church, *New York*, admitted to Deacons' Orders the following young gentlemen who were graduated at the recent Commencement of the General Theological Seminary: Henry B. Bartow, William Everett, John B. Gibson, Charles Seymour, and John I. Tucker, of this Diocese; and at the request of the Bishop thereof, John B. Colhoun, M. D., Edwin Harwood, and Nicholas C. Hughes, of the Diocese of Pennsylvania. The Bishop of Connecticut held an ordination at the same time and place, and the Bishop of Western New York. was also present, and assisted in the services.

Mr. Gibson is the minister of St. John's Church, Cohoes, Albany county, and Mr. Harwood has been transferred from Pennsylvania to this Diocese, and become minister of Christ Church, Oyster Bay, Queen's county. Mr. Seymour has been transferred to Western New York.

*Fifth Sunday after Trinity, July 7th.*—In the morning, confirmed 22 in St. Andrew's Church, Richmond, *Richmond county*, and preached in the afternoon in Trinity Chapel, Factoryville.

*Monday 8th.*—Baptized an adult in the Chapel of St. Ann's Hall, Flushing, *Queen's county.*

*Tuesday, 9th.*—Baptized an infant in the same Chapel.

*Wednesday, 10th.*—Confirmed 3 therein, and administered the Communion.

On this and the preceding day, I performed my annual visitation of that interesting and highly useful Institution; and assisted, during my stay, in the daily morning and evening devotions of the Chapel.

*Thursday and Friday, 11th and 12th.*—Visited St. Thomas's Hall, and preached in the evening of the latter in St. George's Church.

*Sixth Sunday after Trinity, July 14th.*—Instituted the Rev. Francis Vinton, who had removed into this Diocese from that of Rhode Island into the Rectorship of Emmanuel Church, *Brooklyn;* which office had been resigned by the Rev. Kingston Goddard, who has become Rector of St. John's Church, Clifton, Richmond county.

*Monday, 15th.*—Consecrated St. Peter's Chapel, Portchester, *Westchester county.* This is a Chapel of the old parish of Christ Church, Rye, rendered necessary by the great increase of the parish under the faithful and efficient services of its devoted Rector.

*Tuesday and Wednesday 16th and 17th.*—Visited St. Paul's College, College Point, *Queen's county*, and preached in the Chapel on the evening of the first day.

*Friday, July 23d.*—Consecrated Christ Church, Oyster Bay.

In the afternoon, confirmed 3 therein.

The erection of this beautiful Gothic edifice was the consummation of a desire long anxiously cherished by me. It is erected on the site of a church built before the Revolution, but long since utterly destroyed. I never cast my eye on the ancient cemetery without longing to see therein another temple. Now it is there, and with every prospect, I am thankful to be able to say, of great efficiency in the cause of Christ and His Church. Thus, in the good providence of God, are there now three churches instead of the old one of which I have just spoken, St. Paul's at Glen Cove, and St. John's at Cold Spring Harbor, both erected within a few years, being also in the town of Oyster Bay. I have also been happy to learn of the contemplated erection of another in a distant part of the same town.

*Wednesday, 24th.*—Laid the corner-stone of the Church of the Holy Communion, *New York.* This church is to be built by Mrs. Mary A. C. Rogers, at her own cost, and in pursuance of a pious purpose of her late husband, John Rogers, Esq., and is intended to be a free church, sustained by voluntary offerings, open for daily morning and evening prayer, and to have the Communion therein on all Sundays and Holy Days.

*Feast of St. James, the Apostle, Thursday, July 25th.*—Confirmed 7 in Christ Church, Pelham, *Westchester county.*

*Friday, 6th.*—Confirmed 4 in Trinity Church, New Rochelle.

*Eighth Sunday after Trinity, July 28th.*—In the morning, confirmed 14 in St. Thomas's Church, Mamaroneck.

In the afternoon, confirmed 9 in Christ Church, Rye.

In the evening, preached in St. Peter's Chapel, Port Chester.

*Monday, 29th.*—Preached, and administered the communion in Grace Church, Whiteplains.

*Tuesday, 30th.*—Confirmed 9 in St. Stephen's Church, Milesquare.

The consecration of this church was reported last year. The neighborhood in which it stands, was mournfully in need of the purifying and meliorating influences of the gospel. This drew to it the attention of the excellent Rector of Grace Church, Whiteplains. He undertook the almost hopeless task of carrying thither the ministrations of the gospel. It was done in a noiseless and unostentatious way. Attention was excited. A small congregation became gradually larger. Very limited accommodations were abandoned for others somewhat better. The building of a church was devised, and a parish organized. The church was built and consecrated. Saving this act of consecration, there never, it is believed, was performed in the place a function peculiar to the Episcopate, until the confirmation now recorded. A great blessing has attended, and continues to attend the parish. Our first thanks are of course due to the God of all grace. Next, we should remember the ministerial fidelity which sought out, gathered, and fed this flock, at no small distance from its proper parochial field. Then let it be remembered, that there were used no exciting and time-serving appliances. *The Church*, in its sanctity, dignity, sobriety, and order, was the instrument employed.

*Wednesday, 31st.*—Preached in St. Matthew's Church, Bedford, and afterwards confirmed in his chamber a sick member of the parish.

*Thursday, August 1st.*—In St. James's Church, North Salem, confirmed 2 and administered the communion.

*Friday, 2d.*—In St. Luke's Church, Somers, confirmed 4, and administered the communion, and preached again in the evening.

*Ninth Sunday after Trinity, August 4th.*—In Christ Church, Poughkeepsie, *Duchess county*, preached, and administered the communion; attended, between the services, the catechetical instruction of the children by the assistant minister, and delivered to them a short address; and in the afternoon confirmed 31.

I then repaired to Geneva, in Western New York, to attend in my place, as a Trustee of Geneva College. Every visit to this institution confirms my conviction of its claims to public support, and especially that of the Church. I was sorry to find in its catalogue the names of but six students from this Diocese. I know of no College to which parents sending their children from home, can entrust them with greater confidence than to this.

At the kind invitation of my Right Rev. Brother, the Bishop of Western New York, I remained in his Diocese for the purpose of preaching at the expected consecration of the splendid edifice recently erected by the vestry of Trinity Church, Geneva: and while in the Diocese, rendered the following services:

*Saturday, 10th.*—Preached at the Institution of the Rev. John Wayland, D.D., into the Rectorship of St. John's Church, Canandaigua, Ontario county.

*Tenth Sunday after Trinity, August 11th.*—In the city of Rochester, preached in the morning and evening in St. Paul's Church, and the afternoon in St. Luke's.

*Thursday, 15th.*—Preached at the consecration of Trinity Church, Geneva, Ontario county.

On the afternoon of the same day, I left Western New York for my own Diocese, after much pure, and I trust holy enjoyment among friends and brethren, my former paternal connection with whom has left on my mind indelible impressions of interest and love, and whom I devoutly thanked God to see so pleasantly and peacefully walking under the good shepherd to whom the Master has committed them.

*Eleventh Sunday after Trinity, August 18th.*—In Christ Church, Hampton, *Washington county*, admitted to Priests' Orders the Missionary of the Station, the Rev. Benjamin Daniels, Deacon, one of the beloved brethren whose deaths have been before noticed.

In the afternoon, confirmed 8.

In the evening, confirmed 2 in St. Paul's Church, Whitehall.

*Tuesday, 20th.*—In the Presbyterian house of worship, Port Kent, *Essex county*, for "The Church of the Holy Martyrs, Chesterfield," confirmed 14 and administered the communion.

In the afternoon, for the same parish, preached in the Congregational house of worship, Keeseville.

*Wednesday, 21st.*—Confirmed 2, and administered the communion in the Methodist house of worship, Essex.

In the afternoon, baptized an adult, and confirmed 4, in the Presbyterian house of worship, Wadhams Mills.

These were the 20 mentioned by me above, as having been under the especial pastoral care of the late Rev. Palmer Dyer, as incumbent of the Essex County Mission.

*Thursday, 22d.*—For the Church of the Cross, Ticonderoga, in the Congregational house of worship, confirmed 7, and administered the communion, and preached again in the afternoon.

*Twelfth Sunday after Trinity, August 25th.*—In St. Paul's Church, Redhook, *Duchess county*, admitted to Priest's Orders, the Rev. John H. Hobart, Deacon, the minister of the parish, who had removed into this Diocese from the jurisdiction of the Missionary Bishop, Dr. Kemper; and also, at the request, and on behalf of the Bishop of Connecticut, Mr. Charles H. Hall, to Deacons' Orders.

Mr. Hobart succeeds in the charge of this parish, the Rev. Ravaud Kearny, whose death I have mentioned above.

*Tuesday, 27th.*—Confirmed 3 in St. Paul's Church, Pleasant Valley.

*Wednesday, 28th.*—In St. Peter's Church, Lithgow, admitted the Rev. Samuel J. Evans, Deacon, the Missionary there, who had removed into this Diocese from Maryland, to Priests' Orders, and in the afternoon confirmed 2.

*Thursday, 29th.*—Preached in a house of worship at South Dover.

*Friday, 30th.*—In the morning confirmed 3 in Christ Church, Patterson, *Putnam county*, and preached there again in the afternoon.

*Thirteenth Sunday after Trinity, September 1st.*—In the morning confirmed 4 in St. Paul's Church, Eastchester, *Westchester county.*

In the afternoon preached in St. Peter's Church, Westchester.

*Thursday, 5th.*—Consecrated St. Luke's Church, Rossville, *Richmond county*, and in the afternoon confirmed 16 therein.

*Fifteenth Sunday after Trinity, September 15th.*—Instituted the Rev. Samuel L. Southard, who had removed in this Diocese from New Jersey, into the Rectorship of Calvary Church, *New York.* He herein succeeds the Rev. Smith Pyne, who has removed to the Diocese of Maryland.

I was much pleased to find that this church, in the interval between the resignation of the late, and the incumbency of the present Rector, had been greatly enlarged and improved.

Improvements, too, of a peculiarly fitting and beautiful kind, have recently been made in St. Luke's Church in this city.

*Ember Day, Wednesday, September 18th.*—Preached in Emmanuel Church, Glenville, Fairfield county, Connecticut.

*Thursday, 19th.*—In the same church, admitted the Rev. Elijah Guion, Deacon, its minister, to Priests' Orders. Mr. Guion belongs to this Diocese, but being at present the minister of Emmanuel Church, his ordination was held there at the request of my Right Reverend brother, the Bishop of Connecticut.

In the course of the year I have travelled 3200 miles; and the usual summary of duties embraces the following particulars:—

Ordained 10 Deacons, of whom 8 are alumni of the General Theological Seminary, and 4 belonged to other Dioceses, and 12 Priests. Instituted 3 rectors. Laid the corner-stone of 3 churches, besides solemnizing the *raising* of the Floating Church of our Saviour for seamen in this city. Consecrated 5 churches. Confirmed 1253 on 71 occasions. Administered the Holy Communion 36 times. Preached 187 times. To the number of confirmations is to be added the one above mentioned by Bishop Brownell, making the whole number in the Diocese 1254.

Changes among the clergy, other than those already mentioned, have been as follows:—

The Rev. William Adams has resigned his station as missionary at Setauket, Suffolk county.

The Rev. Charles Bancroft, whose ordination as Deacon, in the British Diocese of Quebec, was last year reported, and who has since been ordained Priest in the same Diocese, has returned to this, and become assistant minister of St. Ann's Church, Brooklyn.

The Rev. James Bradin, Deacon, has removed into this Diocese from Connecticut, and become assistant to the Rector, and master of the Male Parochial School of All Saints' Church, New York.

The Rev. Johnson A. Brayton has resigned his stations as Principal of the Academy at Ogdensburg, and minister of Christ Church, Morristown, and St. Luke's Church, Lisbon, St. Lawrence county.

The Rev. Thomas S. Brittan has removed to the Diocese of Illinois.

The Rev. George Burcker has resigned the Rectorship of St. Paul's Church, Flatbush, King's county, and become Rector of St. George's Church, Flushing, Queen's county, which parish had been resigned by the Rev. Frederick J. Goodwin. He is succeeded at Flatbush by the Rev. William H. Newman, transferred to this Diocese from Rhode Island.

The Rev. David I. Burger has removed to the Diocese of Michigan.

The Rev. Joseph H. Coit has resigned the Rectorship of Trinity Church, Plattsburgh, Clinton county, and removed to Pennsylvania.

The Rev. William C. Cooley has removed to the same Diocese.

The Rev. Andrew H. Cornish has resigned the Rectorship of St. Peter's Church, Hobart, Delaware county, and removed to South Carolina.

He is succeeded at Hobart by the Rev. Sheldon Davis, who has resigned the missionary station at Pleasant Valley, and Lithgow Duchess county. This station has been divided into two. That at Pleasant Valley is supplied by the Rev. William B. Thomas, who has removed from Schenectady, and that at Lithgow by the Rev. Samuel J. Evans, whose ordination there has been already mentioned.

The Rev. Richard Cox has resigned the Rectorship of St. John's Church, Troy, and is succeeded by the Rev. William H. Walter.

The Rev. Christian F. Crusé, D.D., has removed into this Diocese from New Jersey, and become Rector of the newly organized St. Simon's (German) Church, New York.

The Rev. William A. Curtis has resigned the Rectorship of St. John's Church Kingston, Ulster county, and become Rector of St. John's Church, Stillwater, and St. Luke's Church, Mechanicville, Saratoga county; which churches had been resigned by the Rev. Reuben Hubbard, who now resides at Waterford, Saratoga county.

Mr. Curtis is succeeded in Kingston by the Rev. George Sayres, who has resigned the Missionary station at Cairo, Greene county.

The Rev. John T. Cushing has removed into this Diocese from Connecticut, and become assistant minister of Grace Church, Whiteplains, Westchester county; which office had been resigned by the Rev. Martin Moody, who has removed to Connecticut.

The Rev. Samuel C. Davis has removed into this Diocese from Maryland, and become Rector of St. Luke's Church, Somers, Westchester county; where he succeeds the Rev. David H. Short, who has removed to Connecticut.

The Rev. Edward F. Edwards has resigned the charge of St. John's Church, Cohoes, Albany county, where, as above stated, he is succeeded by the Rev. John B. Gibson, Deacon, and is now a teacher of youth in Albany.

The Rev. Edmund Embury has resigned the Rectorship of Trinity Church, Albany, where he is succeeded, as already mentioned, by the Rev. Edward Selkirk, and has removed to Western New York.

The Rev. George W. Fash has removed to Connecticut.

The Rev. John Grigg has removed into this Diocese from Pennsylvania.

The Rev. Horace Hills, Jun., has resigned the Rectorship of St. Andrew's Church, Walden, Orange county, and removed to Connecticut.

The Rev. Pierre P. Irving has removed into this Diocese from Western New York, and is very faithfully and efficiently occupied as Secretary and general Agent of the Foreign Committee of the Board of Missions.

The Rev. Charles D. Jackson has become Rector of St. Luke's Church, Rossville, Richmond county.

The Rev. Charles Jones has become Rector of St. John's Church, Johnstown, Fulton county, succeeding the Rev. Salmon Wheaton, D.D., whose death has been mentioned.

The Rev. Ezra B. Kellogg has removed to Illinois.

The Rev. Thaddeus M. Leavenworth has removed into this Diocese from Western New York.

The Rev. Jacob D. L. M. Moore, Deacon, has removed to New Jersey.

The Rev. Nathan W. Munroe has removed into this Diocese from Vermont, and become Rector of Trinity Church, Potsdam, St. Lawrence county; succeeding the Rev. Alvin K. Putnam, who has resigned that station and removed to Vermont.

The Rev. Edwin A. Nichols, Deacon, has terminated his connection with All Saints' Church in this city, and is engaged in a promising effort to raise a new congregation here.

The Rev. Joseph F. Phillips has resigned the Rectorship of St. Luke's Church, Catskill, Greene county, and removed to Vermont.

The Rev. Joseph Ransom has relinquished the missionary station at Gilbertsville, Otsego county, and removed to Western New York.

The Rev. John C. Smith has removed into this Diocese from Ohio, and become Rector of Trinity Church, Rockaway, Queen's county, a former chapel of St. George's Church, Hemstead.

The Rev. Horatio Southgate, who, since his removal into this Diocese, and ordination as Priest, five years ago, has been actively engaged as our Church's Missionary at Constantinople, has recently returned on a visit to his native country. His reports have been highly satisfactory to me, and evince a devotion and fidelity of labor, and a soundness in his views of evangelical missions, which justly entitle him to the high respect and full confidence of the Church.

The Rev. Thomas Towell has removed from Western New York, and has charge of a Seminary at Tompkinsville, Richmond county.

The Rev. Thomas P. Tyler has removed to Western New York, the Rev. John A. Vaughan, D.D., to Georgia, and the Rev. William F. Walker to Illinois.

The Rev. William Walton has resigned the Rectorship of St. Paul's Church, Tompkinsville, Richmond county, and become assistant to the Rector of St. Clement's, New York.

He is succeed at Tompkinsville by the Rev. Gordon Winslow from Maryland.

The Rev. Ebenezer Williams has resigned the Rectorship of St. Mary's Church, Cold Spring, Putnam county, which has been added to the charge of the Rev. Robert Shaw, Rector of St. Philip's Church, Philipstown.

The whole number of clergy in the Diocese is 197;* of whom 68 are alumni of the General Theological Seminary. Nineteen have been received into this Diocese from others; 22 removed from this Diocese into others; and 7 departed this life; and on one it has been my painful duty to pronounce sentence of degradation from the ministry.

The candidates for orders are 51 in number. They are as follows:

Henry Lawrence, William H. Hughes, Nathaniel W. Starr, Robert S. Howland, Charles S. Little, James W. Coe, James J. Bowden, Benjamin B. J. M'Master, Alfred A. Watson, Richard Whittingham, Jr., Alfred B. Beach, Cornelius R. Duffie, James Stephenson, Joseph M. Waite, Baylies P. Talbot, George N. Slack, William H. Harison, Jr., Henry M'Vickar, Charles F. Peake, John Sym, Samuel D. Denison, Theodore A. Eaton, James T. Foster, George H. Houghton, Samuel H. Norton, William H. Hill, James B. Donelly, John C. Brown, Thomas Gallaudet, William A. Jenks, Charles Reynolds, Washington Rodman, Marlborough Churchill, William McCune, Peter S. Burchan, Robert J. Walker, William Long, Theodore Babcock, David D. Flower, Horace H. Reid, Isaac P. Labagh, Michael Scofield, Samuel V. Berry, George C. Foote, Minot M. Wells, Charles H. Gardiner, Timothy J. Carter, Caleb Dow, Charles A. Maison, Henry E. Duncan, and Samuel Hawksby, transferred from Pennsylvania.

Charles F. R. Smith having removed to his native country, Scotland, has been there ordained Deacon and Priest, and formed, with my entire consent and approbation, an ecclesiastical connection with the Church in that portion of the British Empire.

Frederick Shelton, Charles S. Reason, and Ambrose B. Russell, have requested to have their names erased from the list of candidates. The name of Yelverton Reed, received from North Carolina, has been erased on account of his long absence owing to unsound health, and those of Gilbert L. Hume, and Andrew J. Stephenson from other causes. Henry D. Ward has been transferred to the Diocese of Rhode Island.

I have now, my brethren, completed all I have to report of a statistical nature. I have not much else to add. Something, however, I must, in reference to a new development which seems to have taken place in the quarter whence, within a few years, anxiety has been given, though no serious fears have been occasioned, to the true friends of Christ and the Church. Throughout much of the agitation which has existed in the catholic portion of the Christians of our country, THE CHURCH AS IT IS has been the motto adopted by all. To many this seemed strange indeed, convinced as they were that THE CHURCH AS IT IS was anything but favorable to much of the agitation which has been going on. It now begins to appear that they were right. The truer and more sensible ground is taken that the Church as it is *will not answer.* The Liturgy is beginning to be disparaged as a standard of Faith. Changes in the Liturgy are beginning to be advocated as necessary *to bring it down to the times.* This too, not by open enemies; but professed companions and friends—from quarters whence "*the Church as it is*" was lately heard as all that was wanted.

I am not surprised at this. Nor do I regret it. It is the beginning of that *righteous balancing* by which He who is Head over all things unto His Church, makes all things ultimately work together for good. The true issue is now beginning to be known. IT IS THE PRAYER BOOK—FOR IT OR AGAINST IT. Brethren you know on which side I would have my Diocese enlisted. GO FOR THE LITURGY. It is the great exponent of our faith. It is the work of no sect-leader. It is the work of no one man however good and holy. It is the work of no one age. It was got up and set forth for no one special purpose. It has come down to us from the purest ages of the Church. It has been *proved* by the safety and purity with which it passed through the trying fires of Rome's wicked hostility to the catholic evangelical system.

I exhort you therefore, brethren, to a cordial, enlightened, and strict adherence to the Liturgy. Be, as ye ever have been, jealous, with a godly jealousy, of every system and every act, which tend to diminish confidence in that pure and holy standard of our faith. That confidence there is now an effort to shake. Take ye good heed that ye be not thus turned from your steadfastness.

Brethren of the clergy: I would especially commend to your enlightened confidence, and your pious adoption as a rule and measure of ministerial fidelity our Liturgy's holy teachings—as God's word hath taught *it*,—touching the sacramental character of the evangelical system, and the Apostolical succession of ministerial trust and agency which it embraces. I would have you reverently receive its teachings respecting the awful mysteries of our faith; be they in doctrine touching the nature of the Holy and Undivided Trinity Whom it leads us to adore, and His gracious acts and dispensations towards our race; or be they included in the homage and duties required in our devotion to Him. I would that in your teachings you would impress upon your people the near relation to them of *the Church as it is*, in reference to their steadfast adherence to the true faith, their safety from being driven about by every wind of doctrine, and their repose under the shadow of the great rock which the gospel provides in the weary land of life's pilgrimage.

To these ends, dear Brethren, as means at hand, worthy of your regard, and eminently fitted for efficiency towards the desired object, let me commend to your greatly increased patronage our diocesan agencies for disseminating the word of God and the Holy Liturgy of the Church, for circulating sound and good religious tracts, for educating young men for the ministry, and for sustaining and encouraging mis-

* On the day after the delivery of the address the Rev. Louis L. Noble, who had been chosen Rector of St. Luke's Church, Catskill, Greene county, was received into this Diocese from North Carolina; making the number of clergy, at the adjournment of the Convention, 198.

sionary operations in our Diocese, in this great metropolis, and for the especial benefit of the seamen here congregating, and for good or ill to our Saviour's cause, carrying to barbarous and unchristian lands what is there regarded as a token of what Christianity is worth.

We are much behindhand, Brethren, in our duty in these respects. I would I could make you feel it! Can the love of Christ constrain you as it should constrain those whose hearts are truly moved by the Holy Ghost, while you suffer these instrumentalities and agencies for good, which God by His Holy Church has laid before you, to be so sorely let and hindered in their blessed efficiency? Answer this, Brethren, as members of Christ, children of God, and heirs of a kingdom which will be conferred on none but good and faithful servants, those who turn their Lord's talents to the account which he requires—those who are willing to give, and glad to distribute, and are mainly devoted to laying up for themselves treasures in Heaven.

It would involve ingratitude, brethren, towards our kind and gracious Lord, as well as the good clergy and people of my Diocese, who have been to me his ministers of comfort and encouragement, were I not to advert to the evidences which the past year has afforded of their great kindness, affection, and confidence. In no previous year have these been more manifest. May God give me grace to adhere steadfastly to the resolution which they have strenghened to live for the flock over which the Holy Ghost hath made me overseer!

But holier and richer still is the gratification I have experienced in finding among the clergy and people of my charge so much of Christian unity and harmony. The storms around have affected them much less than might have been feared. With evidently increasing knowledge, has come an increase of that true evangelical faith which finds strength in unity, quietness, and confidence. So may it ever be! I love you dear brethren, for what you have done in this behalf. I thank God for the grace thereunto which He has vouchsafed you; and most cordially do I commend you, in the holy work now before you, and in the discharge of all your responsibilities as members of His Church, TO HIS BLESSING.

**Benj. T. Onderdonk.**

*New York, September 26, 1844.*

# Communications.

For the Churchman.

## Hymnody.—No. 3.

*Continued from our last.*

*Mr. Editor,*—There is another thing besides those already mentioned in my last. The very nature of a hymn, as a piece of poetry sung "to the praise and glory of God" by a congregation, supposes devotional feeling—of this it must be an expression; and, as uttered by a multitude, a general expression, not an individual one. The feeling of man as one of a body, not as one by himself. The "Ego," or "I" must not come in prominently. And when it does, then the hymn becomes the exponent of egotistic sensation, high raptures, agonies, distresses, and all the phases of such emotion. This is a fault in many modern hymns which we seldom see in the more ancient ones, of which difference any one may easily convince himself who shall compare one of the hymns of St. Ambrose with the best of modern ones. And because of this prominence in modern hymns of the "I," men often sing themselves and their own emotions instead of the praise of God. And then, when these hymns are singing, the most of these strong words, these "raptures," "ecstacies,"* "deep emotions," and all the other word-frippery of hymnody comes to mean nothing even to the people that sing them. Men do not feel them. Hence they are in fact declaring untruths to Almighty God.* Hence comes this sentimentalism in modern hymnody, poetical prettynesses, Byronic glooms, and Darwinian picturesquenesses—all ghosts of the "Ego" in sacred things.

No doubt in the peculiar mode of operation practised by revivalists, these hymns are of use. Higher and higher as the excitement mounts, the more strongly passionate and the more expressive of sensuous emotions are the hymns they employ; and the operators know well the effect such hymns, supported by appropriate tunes, have in producing the spiritual spasm they call conversion. But for the stated worship of a regular congregation these things mean nothing.

There are in our collection a goodly quantity of these raptural hymns. I confess I was once fond of them and used to give them out pretty often. But on one particular time the leader of the choir chanced to be one whom I strongly suspected of being not the best in the world, and who afterwards showed himself such. I remember giving out the 36th hymn, in which these verses occur,—

> "My heart grows warm with holy fire,
> And kindles with a pure desire,
> To see thy grace, to taste thy love,
> And feel thine influence from above.
> When I can say that God is mine,
> When I can see thy glories shine,
> I'll tread the world beneath my feet,
> And all that men call rich and great."

"Does this man's 'heart grow warm with holy fire? I said to myself, 'or the hearts of those that unite with him in singing? Why no—not at all. Do they feel or mean to feel the emotions these words express? Not a whit. The feelings which the words express do not exist. They are then words that have no truth, no meaning, no reality? Is this to the honor and glory of God? I cannot think it is."

I think so still, and since that time I avoid as much as I can such hymns. I wish not men, by way of praising him, to say of themselves that which they do not fully feel, and therefore to "*cant in metre and time.*" I wish to hear them praising Almighty God, and not praising themselves, for to so much do these hymns of "raptures," "joys," and "triumphant hearts" amount to, *if they ever had them*, which in ten thousand cases they have not. And therefore I sedulously keep off from these raptural hymns.

But some one may say, is not deep emotion a thing most suitable for the service of God, and is not the hymnody that part where especially it should come in? This question brings me to the third condition of a hymn, that it is sung "to the praise of God." And then to the question, is not deep feeling a thing suitable in hymnody? we say, "Yes, it is;" but because of this last qualification *not every kind* of deep feeling.

But as example is better than precept, let us take for example, the "Te Deum" and the "Gloria in Excelsis." Now, let the devotional Churchman answer, does not the use of these in the congregation constantly and perpetually effect the mind with deep feeling? And furthermore, that feeling is lasting, it is not chilled by perpetual use, the emotion is not cooled down, it seems not to become familiar and jaded by constant use, but to grow and increase in effect perpetually. Now take these raptural hymns—is this the case with them? No, precisely the reverse. The words are warm, but the feeling of these words seem to grow cooler and cooler, till finally folk can sing them, and the words be all untrue.

What then causes this difference? It is that the main object in this class of hymns is not God—no, it is the "Ego"—I—*my* salvation, *my* joys, *my* pains, *my* raptures, *my* fears, the whole apparatus of the poor little insignificant creature man.

Take the others, and there the main object is God; before him the "I" disappears, and *He* the Eternal and Unvanishing is the sole object. Nothing of "Me" in the "Te Deum" or "Gloria." So it is with the Psalms of David, except in the penitential Psalms and the prophetic Psalms, and there the "I" is Christ.

Mr. Editor, I have ever conceived that this, in the sentiment of the Church, is one of her most prominent peculiarities that we worship a present God. We truly believe that "where two or three are met together in His name there is He in the midst of them." And that in no fanciful or figurative way, but with a presence as real as is our own. I have seen that this persuasion is a main and prominent element in the sentiment and feeling of the Church. In others I cannot trace this feeling; the Presence they seem not to realize; and to this I trace the two distinct characters of hymns which I have specified. If Christ be there really in the congregation, and we apprehend and feel that He is so, our object can hardly be *ourselves, our feelings, our* emotions, and the communicating of them to *our* brethren. If he be truly and really there, who is both God and man, our peccable humanity will sink before him in awe and reverence. And if we feel deeply it will be a mixture of feeling—tenderness with awe—affection with reverence, love with fear, as is suitable toward the God-man present in our midst. Such is the feeling manifest in the hymns of the unbroken Church and the character to this source traceable.

But if Christ be not present, only in metaphor, then the other character is a natural one. We act as we would do when striving to impress strongly upon ourselves the good qualities of an absent friend, recal and repeat his merits, our feelings of these merits, and emotions of love towards him; we expand and enlarge upon them to our friends; and so *Christ being absent*, not with us by any means, but nine or ten hundred millions of miles away, we come to sing about ourselves. W. A.

* "Mine opening eyes with rapture view"—if he feel no rapture what mean these words? Are they not untrue?

For the Churchman.

## Dissenting Foreign Missionaries.

*Mr. Editor,*—We had hitherto supposed that the missionaries of the American Board of Foreign Missions claimed to be Christian ministers and professed to carry abroad the Gospel of our Lord, though they reject the authority of His Church. It seems, from the Address of Chancellor Frelinghuysen, delivered at a late anniversary in Worcester, that we have been mistaken; these persons are heralds of republican institutions—political missionaries. He says:—

"We regard it among the choicest blessings of a benignant Providence, that the Puritan pilgrims were sent to these shores to kindle the fires of *civil and religious freedom.*" . . . "The foreign missionary is just that pilgrim; he goes from his home imbued with the spirit of our institutions."—"Such an advocate and such a model is the missionary," &c., &c.

Now, Mr. Editor, this is honest. It is here openly avowed, what we have long known to be the fact, that these missionaries, sent from heretical and schismatical sects, principally in New England, whatever they may think of themselves, are not *Christian* missionaries but *political adventurers.* They go to establish *free* institutions. If they go where the Church of Christ is established, their first effort is to *free* Christians from the obedience due to their spiritual rulers; to tell them that their own clergy are formalists; their own sacraments "beggarly elements;" and that, if they would be *free*, they must embrace their heresy. If they go where heathenism prevails, what substitute do they offer? Do they offer the Church of Christ?—they have separated themselves from it. Do they offer the Scriptures of truth?—they are not agreed among themselves what they teach. All they can pretend to do is, to preach *freedom* from the restraints of the religion in which these heathen may have been educated, and to tell them of the great "civil and religious" privileges which are enjoyed in these United States, and specially in New England "the land of the Pilgrims." F. M.

For the Churchman.

## Shelby College.

*Mr. Editor,*—Twelve years ago the Church in Kentucky possessed not one dollar for educational purposes; now the property of Shelby College and of the Theological Seminary cannot be estimated at less than $30,000. Then, but one theological student hailed from this Diocese, and only two had been ordained; now four clergymen regard themselves as having sprung from the Diocese, and five or six have the ministry in view. We then had six or eight clergymen; now twenty-four or five. Then we had three churches, counting one not yet completed; now we have twelve or thirteen. Then we had four or five stations; now fifteen or sixteen.

How much of this growth has been by means of foreign aid? Take away the clergy, theological students, and funds contributed by distant sections of the Church, and the balance that would remain would hardly be to be accounted of. And yet, according to their numbers and their means, no people, during the same period of extreme infancy, ever gave more nobly! The progress of the Church is westward; and future generations, still further west, shall hereafter be as much indebted to us, as we have been, and must, for a time continne to be, to our brethren at the East.

It is curious to contemplate the manifold results of good intentions and wise efforts with regard to the growth of the Church. The Theological Seminary begun in Lexington, has led to the effort for Shelby College, fifty miles distant. The effort for Shelby College will lead to the establishment of the Episcopal Church in that village, where efforts to that immediate effect some ten or twelve years ago, and afterwards more recently, were ineffectual.

The Chapel of Shelby College is the only Episcopal Church for the village, and for some years to come must probably remain so. But alas, that Chapel at present is the only study hall for the students! There is nothing but its size and fine position to mark the building as a College. No bell to summon the students to prayer, or, on Lord's day, the citizens to worship. A few thousand dollars ($3000 or $4000) would put up two wings, one for a study hall, and the other for a philosophical chamber and museum, together with a tower, spire and bell, in a style of architecture not unsuited to scholastic and sacred purposes.

Are any hearts and hands open in New York to aid us in this good work? B. B. S.

# The Churchman.

**New York: Saturday, October 12, 1844.**

**Removal.**—The Churchman Office and Bookstore has been removed to No. 161 Fulton Street, third door west of Broadway, and opposite St. Paul's Chapel, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their avors at the above house. **James A. Sparks.**

## Reformed Catholic.

It will be seen that Mr. Dubois of the Ohio Delegation offered a resolution in the General Convention to the effect that none of our clergy should be allowed to write themselves of the Reformed Catholic Church. On this subject we received, about a fortnight since, a short communication which we felt reluctant to publish, lest it might be thought to reflect on the distinguished clergyman from Connecticut, the reading of whose certificate of delegation was called for by Mr. Dubois. The communication was as follows:

To the Editor of the Churchman.

*Rev. and Dear Sir,*—I have frequently of late heard the term "Reformed Catholic" applied to the Church in this country and in England. To me it is purely offensive; but others, and those whom I cannot but respect, seem to find music in it. Let them defend its use.

The Temperance and Moral Reform Societies have made us familiar with reformed drunkards and reformed prostitutes. Heaven forbid that we should add to the list a "Reformed Catholic Church."

The Church, or the Catholic Church, is the "pillar and ground of the Truth;" the "Kingdom of Christ;" the "Body of Christ;" and the "Spouse of Christ." Allowing, for the sake of argument, that the term "Reformed" is applicable to the "Kingdom of Christ,"—the Church being such,—still it cannot surely be applied to the body of Christ, else it were corruption; or to the Spouse, else she is not spotless.

To say that the Catholic Church can ever need reformation, is, to my mind, to confound the opinions, whether true or false, which seek support upon the pillar, with the pillar itself; the subject, whether rebellious or obedient, with the kingdom; the food which the body contains, whether capable of assimilation or not, with the body; and the reputation of the Spouse, as derived from those into whose hands she has fallen, with the Spouse herself.

The Catholic Church cannot need this reformation; but she may need quickening, to enable her to expel or subdue foreign or rebellious matter within her. And since we cannot suppose that Christ can fall, to suppose that his Church can fall, seems to involve a subtle Nestorianism, requiring a human as well as divine personality in the body of Christ.

The subject leads me to say a word upon our name as by law established. "Protestant Episcopal:" this cannot be so very offensive as to require unauthorized alteration when used, as it doubtless is to be, as merely descriptive of our supposed or actual separation from the rest of Christendom. Let us hate the thing rather than the name.

A word from you, Mr Editor, to throw light upon this subject, would oblige your humble and obedient servant. ✝

Now we should be glad to know whether this Mr. Dubois were the author of the above communication? If so, we must express our regret that one of the Ohio Delegation should be thus duped by the sophistry of Romanism. For the ingenious writer overlooks the Catholic doctrine of the indefectibility of the Church Catholic in the essential faith, and proceeds throughout on the Roman theory which applies infallibility to the minutest particulars of doctrine, discipline, and worship, and which seems to have been devised for the very purpose of propping up the whole popular system of the Roman Church. If Mr. Dubois be not the author of the piece, (and really we do not believe that he is,) we must then express our regret that one of the Ohio Delegation should give his support to such "Romanising tendencies," by co-operating with those who desire to introduce them among us.

It is much to be wished that in the election of Lay Delegates some regard would be had to *knowledge of the Church* as a qualification. Men of otherwise respectable attainments sometimes put themselves in a false position for want of this qualification. To go no farther back than our last Diocesan Convention, what but ignorance of the Church could have induced a lay delegate to offer a resolution which affirmed that St. Philip's Church in this city was in a state of schism because it was not represented in Convention? We are very sincere and firm in the belief that the participation of the laity in the councils of our Church is a safe and excellent feature; for we have constantly accumulating proofs that the more matured heads among the laity and those who are acquainted with the Church's principles are alone sufficient to clip the wings of the more youthful, and to check the extravagancies of those who are comparatively strangers to her system. Still it would save a deal of time and words, if our churches in the election of delegates would have an eye to knowledge of Church principles and duties, as well as to fluency of speech and general attainments.

As to the title "Reformed Catholic," it should be remembered that the distinguished divine who lately adopted it, was at the time in a foreign land, and was naturally led to adopt a mode of expression which would indicate his communion with the *Protestant* Churches of that country. Now neither the Church of England nor the Church of Scotland has ever applied to itself the term *Protestant*. Both it is true are Protestant Churches in the same sense that ours is a Protestant Church; still they do not use the word, and the better part of their members have a strong aversion to the word, as understanding it to express a sympathy with sects and religionists of every hue who have no other bond of union than that of opposition to Rome. On the other hand, one of these Churches (the Scottish) does style itself the "Reformed Catholic Church." Under these circumstances it did seem to us, we confess, extremely natural that Dr. Jarvis should do, what at home there had been less occasion for doing, adopt a title which should plainly express his communion with those among whom he sojourned, and from whom he had received the warmest tokens of Christian fellowship. This he did when he called himself (in the sermon which he published *abroad*) a Presbyter of the Reformed Catholic Church; a title which we never expected would be objected to by any but a thorough going "Tractarian."

## More "Romanising Tendencies."

Since writing the above we have been edified by a sight of Mr. Memminger's resolutions; from which, and the debate which followed on them, it seems that there is a party in the General Convention who desire to establish among us a *living Judge of Controversies.* We must do Judge Berrien the credit to say that he argues his cause almost as plausibly, if not as boldly, as Bellarmine himself. Differences exist, says Judge Berrien, and "an expression of the opinion of the House of Bishops, authoritatively given * * * may have the effect to quiet feeling and produce that harmony which it is desirable should always prevail."* "Non ignorabat Deus," says Bellarmine, "multas in Ecclesia exorituras difficultates circa fidem, debuit igitur judicem aliquem Ecclesiæ providere."† Very pretty in theory; but neither Cardinal Bellarmine nor Judge Berrien has yet convinced us that such an authority is anywhere in fact to be found. The former pretends that it exists in the Council of Trent, or in the Pope and his College of Cardinals at Rome; and the latter seems to fancy that it is vested in the House of Bishops and the House of Clerical and Lay Deputies assembled in Philadelphia; but what does either say to prove that the conception of such an authority is any thing more than a phantom? We see Rome acting on the belief of the phantom as if it were a reality, and we confess that there is at least a dignity in the thunders of her Vatican; and we see Protestant sects around us acting on the same persuasion, and in imitation of Rome propounding their decrees and confessions for the settlement of controversies, and we are reminded of the fable of the ox and the frog. But after all said and done, the *fact* is that we have no other arbiter of doctrine than our Bible and Prayer Book; and neither Cardinal Bellarmine nor Judge Berrien will ever secure for us the fancied infallibility of Rome, or move us to inflate and explode with the sects of Geneva.

When will men learn to be content with the gifts which God has bestowed on them, and cease to wrangle about those which it has pleased Him to withhold? All the points of faith necessary for Christian worship and communion were by God's great goodness defined while yet the Church of Christ was one, and could speak with authority. These articles of the Christian faith our Church professes; and by this profession she is kept on the only firm and immutable foundation, and enabled to speak, as far as her profession reaches, with the authority of the Universal Church. It is not in her power to make these points either more or less; if she adds to or takes from her profession a single point, she is thrown off from the ROCK on which she is built, and becomes a house founded on the sand!

Low Churchmen will of course disclaim, and so do Romanists, the wish to exercise any *compulsory* authority; but both have the same end in view, viz., the termination of controversies by an authoritative restraint of some sort or other. We believe, however, that errors which are not subversive of the fundamentals of faith and charity, may safely be left to be combated by counter-statements of truth without the interposition of authority; and the history of the Roman Church, we apprehend, has shown that the growth of practical corruptions has been consequent upon, and in proportion to, the stifling of inquiry. True, there are errors which are subversive of fundamentals, and against which the Church is bound to guard her children; and true also that some such have prevailed in the Roman Communion. But there needs no plainer proof than Mr. Memminger's resolutions, and the others consequent on them, to show that there are no Roman errors, of which we are in danger, *against which the Church has not already guarded.* For if there be any such, why have not these gentlemen defined them? Let them frame a denial of any one Roman error which the Church has not already denied, or make any of her existing denials more full and explicit than they now are without depriving them of their character of a protest against *error*, and High Churchmen, we doubt not, would so far yield to their opponents' desire of innovation as to co-operate with them in procuring the addition of such denials to the existing body of Articles. They know, however, or rather they feel, that they have only to make such an attempt to be convinced of its futility. But until they do this we may be sure that the errors of which they complain are either imaginary, or such as may be safely left to conflict with truth without the aid of authority. As to grief, and heart-burnings, and distresses, and all that sort of thing, we never hear of them except from Low Churchmen, and account them no better than gratuitous revilings of the Church. All right-minded clergymen, so far as we see, are engaged in the peaceful and successful discharge of their parochial duties.

* As reported in the Spirit of the Times for Oct. 9th.

† That is, "God knew that many difficulties about faith would arise in the Church; he ought therefore to provide for the Church a Judge of Controversies."—*Bellar. De Ver. Dei Inter. Lib.* iii. *Cap.* 9.

## Report of a Joint Committee of the General Convention of 1841, *appointed to recommend a* STANDARD PRAYER BOOK *to the General Convention of* 1844.

It is long since we have spent a morning more agreeably in the discharge of the duty imposed on us as reviewers, than in examining the Prayer Book which is to be proposed to the General Convention now in session, for adoption as a Standard. It may be well to premise, that at the Convention of 1841 a joint committee of both houses, consisting of the Right Rev. Drs. Ives and Lee on the part of the Bishops, and the Rev. Drs. Wm. C. Mead and Anthon on the part of the House of Clerical and Lay Deputies, was appointed, to whom was referred the Standard edition of the Prayer Book, for the correction of typographical errors, &c., with instructions to report the result of their labors to the Convention of 1844, and to recommend some edition for adoption as the Standard Prayer Book of the Church. This committee met in this city in November, 1843 and January 1844; and, after having settled the general principles of revision, appointed the Rev. Dr. Coit a sub-committee for the preparation of the Book. The committee met in this city on the 12th and 13th of last month; at which time the Rev. Dr. Coit, the sub-committee, presented to the committee his report. The committee, in a series of very handsome resolutions, drawn up, we are happy to learn, by the Rev. Dr. Anthon, have tendered their thanks to Dr. Coit "for the very able and faithful manner in which he has discharged the duty assigned him," and also "to his associate, the Rev. Dr. Wainwright, for his very kind and valuable assistance in this important labor; adopted Dr. Coit's report to them as their report to the General Convention, and recommended the book stereotyped and printed under the joint supervision of Drs. Coit and Wainwright, as the Standard to the General Convention. The committee add "that two hundred copies of this edition of the Prayer Book, with the accompanying Report, have been printed for the use of both houses, without any charge upon the contingent funds;" for the means of effecting which they "have been indebted to the unsolicited exertions of the Rev. Dr. Wainwright, and the liberality of gentlemen of the city of New York."

Never were thanks more justly rendered or more richly deserved. Dr. Coit's Report, which forms nearly the whole of a pamphlet of forty pages, is a most business-like document; consisting exclusively, with the exception of the introductory paragraph, of a concise record of the emendations which have been made and of the authority for making them. The following extract from the introductory paragraph will give some idea, if not of the labor which was endured, at least of the temper in which it was prosecuted:—

"Aware, by severe experience, of the difficulties and responsibilities of such a task, I distinctly stated, at the time, my extreme reluctance to engage in it, unless the Rev. Dr. Wainwright would be my associate. You well know the deep interest he took in the trust committed to us, and how, of his own generous, unprompted will, he exerted himself among his friends to secure us a sum of money, which would enable us to print a new book, with a press under our entire control. Dr. Wainwright, with the same kindness which led him to exert himself otherwise for our benefit, again came forward, and gave his pledge to carry a new book through the press, and to revise it with me. And he has redeemed that pledge nobly. A new font of type has been cast for our express use; sheets of his beautiful illustrated edition of the Prayer Book have been placed before me, to be prepared as copy, so that I might start with the advantage of all his former valuable labors ready to my hand; and he has revised with me the proofs of our own book, word for word, capital by capital, italic by italic, point by point, with the most unwearied assiduity and patience, the livelong day, and to the late hours of night. The issue is now to be laid before you; but I cannot do this as in my own name, and therefore beg, that if you attribute any merit to it, you will accord a full moiety to him. Your censure, when you think it necessary, I am willing to bear singly; for I can remember many errors into which I should have fallen, but for my associate's erudite and tasteful skill, and many more from which he has rescued me, when they were actually committed."

It is impossible for us, without transcribing the whole Report, to give an idea of the results of the present revision, and we dare not express our sense of their importance to those who as yet have no idea of them, lest we should be thought to use exaggerated language. The least which we can say is, that the end proposed by the General Convention in ordering a revision, is, as far as we can discover, perfectly accomplished. Before examining the Book we had made a minute of some score of points which we thought would give us an opportunity of criticism, but after spending several hours at the work we found that we had been anticipated on every point; and that the committee had either made, or given satisfactory reasons for not making, every alteration (within the compass of their limited powers) which we could have suggested or desired. What blemishes others may detect, we do not know; but so far as we can see the work is faultless.

Those who know the careless way in which the Prayer Book has been hitherto printed among us, will not be surprised to learn that the labors of a committee carefully revising the press on liturgical rules have shed new light on the book itself, and put it in the power of those who use it to have a readier and juster perception of its meaning than heretofore. As among the more striking proofs of this we may refer to the punctuation and use of capitals in the Lord's Prayer and the Creed, and especially the Collects; though instances of the kind are found on almost every page. See the Report, pp. 10, 14, 18 and 19.

The Report itself is so valuable a document that we should be glad to see a larger edition of it published for general distribution. In the hurry of carrying it through the press several typographical errors have occurred, the following list of which, furnished us by the author, may be of use to those who have occasion to consult the Report:—

"On p. 14, line 18 from bottom, it should be page 568 and not 586.

On p. 32, line 15 from top, it should be "the" and not "he."

On p. 34, line 11 from top, it should be *Psalm* 77, 6, and not 77, 5.

In the note on Ps. 108, 9, Judah and Juda are misplaced.

In the note on Ps. 135, 6, it is *not* designed to follow Collingwood there. The correction is yet to be made.

In the note on Article xxvi., Sacrament and Sacraments should be in italics. They are from the title.

On p. 38, line 18 from top, it should be Page 531.

On p. 39, top line, 7 for 11.

On p. 39, bottom line but one, "they" for "thy."

A Plea for Union. *A Sermon preached before the Special Convention of the Protestant Episcopal Church in the State of Pennsylvania, in St. Andrew's Church, Philadelphia, September 6th,* 1844. *By* Stephen H. Tyng, D.D., *Rector of the Church of the Epiphany, Philadelphia. Printed by order of the Convention.* George & Wayne, 26 and 28 South Fifth street. 1844.

The following extracts from this rather celebrated sermon, were made shortly after its publication. In looking over the debates in Convention, we see that the sermon was quoted by Dr. H. M. Mason, on Wednesday last, as a testimony to the substantial unity prevailing in the Church. To this Dr. Tyng is reported to have said, that "his sermon referred to the unity of the Church in Pennsylvania, and it could not be taken as an argument that the Universal Church was united." *Sic!*

"We are perfectly united in fundamental articles of faith. Here we 'are brethren.' Our Church has wisely confined her authoritative declarations of the Christian faith to a comparatively few fundamental and indispensable articles. She has expressed them in a very general manner, but in the most distinct and intelligible terms. She has thus displayed a peculiar evidence of her conformity to both the scriptural and primitive standard."

"We have unitedly received, and we earnestly adhere to a ministry which we unfeignedly believe Christ our Lord established for his Church; and which his apostles, beyond all reasonable dispute, as it appears to us, maintained and transmitted, in opening the privileges and blessings of this Church to mankind. We unitedly believe it unlawful for us to subvert or annul an organization which the Lord hath constituted as the law of his house. We could not, therefore, feel justified in ministering under, or acknowledging any proposed authority which does not conform to this Apostolic standard, and derive itself from this divine appointment."

"But beyond our unity of sentiment at this point, we are also entirely agreeing, in very important and sufficient views of the office and authority of the Church as the keeper and witness of the word of God, and the appointed teacher and interpreter of its truths. We freely acknowledge and cheerfully submit to the authority which the Church hath in controversies of faith. The points of doctrine which she hath ruled and laid before us, as taught in the divine word, we receive without controversy, as facts which are wholly settled and determined. Discussions of such doctrines, for further intelligence and explanation, we freely permit. But controversy with such doctrines in themselves, or questioning of their truth and their authority we cannot allow. For us very many points of faith are thus settled, not only by the views which we personally have, of the teachings of the divine word, but by the authoritative interpretation which the Church has given of those divine teachings."

"In regard to our controversy with the Romish Church, and our defence of the truth of God committed to us, against their assaults, we are equally united. The Protestant spirit of our Church is with manifestly few exceptions, I rejoice to say, a living and pervading spirit throughout all her members. In maintaining our defence against Rome, the habits of thought, and education, and the differing convictions, of individuals, may lead some to press the particular arguments of Scriptural truth, and others to employ the weapons of primitive consent, and historical evidences and traditional remonstrance, in a single selection, and to the apparent neglect of the other branches of argument. Yet it is perfectly evident, that an entire and faithful anti-Romish stand is the determination of all. She cannot, therefore, justly look with more reasonable favor upon the feelings towards her, of one class of our clergy than of another, however she may have more reason to dread, as I think, the effect of one class of arguments employed, than of any of the residue. But we must here bear the same assaults, and be made partakers of the same destiny. With whatever class of foes we contend,—against whatever descriptions of error we lift up our voice,—to whatever impending hosts we stand opposed, as the servants of God in his Church, we have a perfectly common interest, an indissoluble unity of experience before us. We stand or fall together. Let us then cheerfully and entirely dismiss every rising feeling of mutual rivalry and contention upon inferior issues. Let our mutual discussions be friendly and affectionate. Let not outward opposers find us divided from each other within. But in the cultivation of a fraternal and mutually sustaining spirit, let us remember in all our subjects for consideration and settlement, that we are brethren."

The Illustrated Book of Christian Ballads *and other Poems. Edited by* Rev. Rufus W. Griswold. Philadelphia: Lindsay & Blakiston, Chesnut street.

We hardly know in what words to notice this splendid specimen of American art. The selections are made with great taste and judgment.* The engravings are appropriate, and delicately colored. The paper is thick, and of the best quality, and the pages are adorned with borders, each of a different pattern from the rest, but all tastefully devised and skilfully finished. The initiatory letters of most of the selections are illustrated with designs more beautiful and expressive than we have seen in any modern work. We profess to be no judge or connoisseur in matters of this sort, but it strikes us that the publishers are within bounds when in their preface they express the belief that "no volume of the kind has appeared as a book for the boudoir, with typography and embellishments so beautiful as distinguish this." We wish the publishers much success, and trust that their laudable efforts (under the advice of the editor of the work) to raise the standard of American art, may receive, as it well deserves, a most liberal encouragement.

## Clerical Changes.

The Rev. Charles Seymour having removed from this Diocese to that of Western New York, requests that letters and papers for him be directed to Marcellus, Onondaga county, N. Y.

Among the passengers sailed in the packet ship La Duchesse d'Orleans for Havre, on the 8th inst., were the Rev. W. Ingraham Kip and Lady of the city of Albany.

Shelby College.—We understand that Bishop Smith proposes to remain in this city, for a few weeks after the adjournment of the General Convention, for the purpose of giving information in respect of this institution, and receiving contributions in its behalf.

Erratum. Last number, page 3, column 1, line 17 from the bottom, for ministry read *minority.*

The above occurred in the notice of Mr. Jay's remarks. In the account of Mr. Harison's speech, second page, about the middle of the last column, instead of "he for one would see it was obeyed," read "he for one would be happy to see it enforced;" or something to that effect.

Having been disappointed in arrangements which we had made for a connected account of the proceedings in Philadelphia, we are obliged to supply the deficiency, in the best way we can, from the secular papers. We have no list of committees.

On taking the Chair, the Rev. Dr. Wyatt delivered the following impressive and most admirable address, which is worthy to be repeated daily during the session:

## Address of Rev. Dr. Wyatt.

*On taking the Chair of the House of Clerical and Lay Deputies, October 3d, 1844.*

Gentlemen of the Clergy and Laity:—to those who are honestly concerned for the sound morals and stability of the various classes of society, and consequently for the basis of the whole—right views of the Gospel—there are few moments of so much interest as that of the opening of what may prove a most eventful session of the great council of the Church in this country. There are reflections, which although common to every mind, it may be useful to awaken with freshness and force, as appropriate to our government, in the transactions likely to take place. And it would be an unthankful return for your kind appreciation of my former services, expressed by a renewed appointment to this chair, should I fail through distrust of myself or of you, respectfully to offer them.

Gentlemen: it is impossible that the great interest of Christ's body, can be left at the final rising of this Convention, as they now are—that is, neither impaired nor advanced by the measures that will be adopted, and the spirit which will be manifested, in the course of your deliberations. To this result, whether it be for good or evil, each individual of the body must necessarily contribute. A child may kindle a flame, which a multitude of men, as vigorous as wise, might fail speedily or without irreparable damage to extinguish. Who will not raise his spirit to the Great Source of every good, to be preserved from dishonoring and wounding, and to be enabled to sustain and protect, the Church which Christ so loved, that he gave himself for it?

I need not presume to urge upon you, what I am sure is a familiar and abiding reflection, that especially while thus engaged—in God's Temple—before his altar—entrusted with the disposal of the means which he has ordained, for the conversion and salvation of the world, the heart is laid open to the inspection of the Searcher of spirits, and that not only the principles which we *avow* and the motives of which we are *conscious*, but the secret, subtle combined impulses—often more efficient causes of action than those which lie upon the surface—all are subjected to the zealous scrutiny of Him, who will not suffer a stumbling block to be cast with impunity in the path of His little ones. If, in the common transactions of life, idle *words* shall be judged, how would God here record for judgment, the vain, proud, selfish, angry *imaginations* to which those idle words might owe their birth.

But there is another consideration upon which I may rather dwell. If, instead of the one or two thousand persons of different ages, conditions and capacities, who may here witness your proceedings, this council were held in a vast amphitheatre, beneath the vault of heaven, and in the presence of one or two millions of immortal beings congregated about us; if in that fearful mass, every ear could hear each sentiment and tone that was uttered by each one of you, what a salutary check would such a supervision inspire? With what caution would every speaker express himself! What anguish would one feel at the close of a debate if he found cause to apprehend that anything which had fallen from him, had produced upon the esteem in which the Church was publicly held, or even upon his own reputation—a disastrous effect! Now, let us realize that such is virtually the case. I believe it is not overrating the public sensibility, in relation to this present Convention, to suppose, that as many as some millions of our countrymen will be observant of all which takes place in your council. Through the agency of the Press, which, you know, has its shrewd and watch-

* That is, according to the editor's standard: it is of course not to be expected that a work intended for general circulation in this country should be conformed to a Catholic model.

ful instruments at the deliberations of every public assembly, through all the length and breadth of the land, as swiftly almost as the winds could waft them, will your words, and your tones of voice, and expressions of countenance, be made known—not then to fade as those tones will, upon the ear, and from the memory of your *colleagues*, but to be fixed, perpetuated, to constitute a paragraph in the history of the Church, one of the elements out of which strangers to the fold of Christ at the distance of a thousand leagues, will be conceiving their opinion of what the practical fruit of our Articles of Faith and of our ecclesiastical polity truly is. And this judgment to be derived from the indelible representatives of the Press, will be formed, not always by what you have actually said, but after it has been subjected to all the involuntary perversions and mutilations to which such sketches are in some degree inevitably liable.

As Christian men then, we are bound not only to satisfy our own consciences of the uprightness of our intentions, but we must avoid the *appearance* of evil. No allowance is made by the world for effects of honest zeal in *you*. Earnestness is deemed passion. Decision is violence. Frankness has the stigma of rudeness. And devout veneration for the Church, and love of the crucified Son of God, are denounced as superstition and bigotry. Many are unable or unwilling to reason out a principle. All can read the manifestation of tempers. How then will the world triumph in those exhibitions of frailty, and of an excitable temperament, which, if really existing, none would more sorely lament than ourselves! Add to this reflection, that of the still greater multitude of spiritual beings, who we believe watch with holy but intense solicitude, the steps of CHRIST's sacramental host; and we shall be sensible that our most trivial acts here assume an unwonted importance; and that since we are compassed about with so great a cloud of witnesses, we should lay aside every weight, and the sin which doth so easily beset us, and with caution and patience, run the race now set before us.

I shall take the liberty of detaining you with but one other brief consideration. As the organization of the Church in the United States, rapidly extends itself to the remotest territories, and the number of dioceses with their Episcopal heads is proportionably multiplied, it must be expected that opposite views and tastes, and sometimes principles, will be found to exist within her borders. Mankind cannot exhibit a different aspect in the nineteenth century and in this country, from what was ever beheld before. Upon one characteristic, however, of the social state, we all profess to be agreed; that liberty of conscience is the inalienable right of every child of God; and that persecution for the propagation of religious faith, should be the offspring only of ages darker than our own. But, gentlemen, the scourge, the faggot and the axe are not the only instruments of persecution. We may attempt so to fetter the exercise of the judgment and conscience of our fellow-men, and so to visit their honest opinions which differ from our own, with the penalty of our harsh epithets and rebukes, as to show a *willingness* to inflict the utmost penalty which the civil law admits; and we may thus try the faith and firmness of the humble and the timid with a terrible conflict. We all renounce, with laudable zeal, the notion of an infallible *human* guide to the conscience. Let us not so condemn the convictions of our brethren, or urge upon them our own, as if we had received assurance that *our* theories were infallible. Should we reject the authoritative guidance and interpretations of the Church, with her ancient standards, may we not still attempt to enforce our own private opinions, and those of our friends, as if they partook of some principle of infallibility, denied to the Church; and as if Christ had given to us an indisputable and unerring power to interpret Scripture and articles of faith, and to govern the conscience, not only for ourselves but for others also! It is only in the fervent invocation of the Holy Ghost upon our understandings and hearts, that we can be protected from so mischievous infatuations. Let us always remember our Saviour's own words, "Woe unto the world because of offences, for it must needs be that offences come, but woe unto that man by whom the offence cometh."

On motion of Dr. Strong, of Mass.,

Resolved, That the thanks of the house be presented to the President for his address; that the same be entered on the journal; and that 500 copies be printed for the use of members.

On Saturday there was some skirmishing on the following resolution, offered by Mr. Dubois of Ohio:

Resolved, That the style and title of this Church is the Protestant Episcopal Church in the United States; and that the practice of omitting the same, and substituting other titles, in publications and otherwise, is derogatory to the Protestant character of the Church; and ought to be discountenanced.

The extracts which follow, bring down the proceedings to Wednesday inclusive.

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From the United States Gazette.

## General Convention of the Protestant Episcopal Church in the United States.

ST. ANDREW'S CHURCH, *Monday, Oct. 7th, 9½ o'clock, A. M.*

Morning prayer was read by the Rev. Dr. Mead, assisted in the lessons by the Rev. ——. The four last verses of the 56th Psalm of the collection were sung. Benediction by Bishop Chase.

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HOUSE OF CLERICAL AND LAY DEPUTIES.

Rev. Dr. Wyatt in the Chair.

Rev. Dr. Mead, secretary, read the minutes, which were approved.

A message from the House of Bishops informed that a canon had been passed "On the removal of clergymen from one diocese to another." Referred to Standing Committee on Canons.

A number of documents in relation to that institution were referred to the Standing Committee on the General Theological Seminary.

It was ordered that 1000 copies of the Convention Sermon preached by Bishop Ives, be printed for the use of members.

Mr. C. G. Memminger, of S. C., offered the following:—

Whereas, in the estimation of many ministers and members of the P. E. Church in the U. S., serious errors of doctrine have, within a few years, been introduced and extensively promulgated by means of tracts, through the periodical press, and from the pulpit; and whereas, it is important for the preservation of the peace and purity of the Church that such errors, if existing, should be met, and as far as practicable removed, by sanction of the Convention: be it, therefore,

Resolved, (if the House of Bishops concur,) that it is desirable to prepare and promulgate a clear and distinct expression of the opinion entertained by this Convention, respecting the Rule of Faith; the justification of men; the nature, design, and efficacy of the Sacrament; and such other matters as in view of foregoing circumstances may be deemed expedient by the House of Bishops.

Be it further Resolved, That it is desirable that such an expression of opinion should originate in the House of Bishops, and receive the concurrent action of this House; and that the House of Bishops be requested to take action accordingly.

Mr. Memminger said that he did not consider it proper to anticipate by debate upon the motion, simply such remarks as might be more properly made after the action of the House of Bishops should be submitted to this House. But it was perhaps rendered necessary that the mover should state the reasons for the motion. He believed the existence of the Episcopal Church necessary to the existence of *all* churches. It held a position between all errors. He believed it had been placed there by the Apostles. He was content with the Church as it had been received from the Reformers and our fathers. He wanted to prevent her from imbibing the errors of either extreme. The resolution made no assertion, but merely stated a fact, and asked an opinion. It was desirable that members should approach their consideration in the spirit of union.

The Rev. Mr. Hart, of Florida, thought that it was sufficient to settle the matter by a reference to the Articles of Faith. If any one taught contrary to these, they should be impeached. The Church has therein already acted in her Catholic capacity.

Judge Chambers, of Md., opposed the resolution, because the Church had already legislated upon the subject. Her existing articles were all sufficient.

The Rev. Mr. Forbes, of N. Y., would like to inquire of the mover what "tracts" he alluded to? If he meant the Oxford tracts, the questions which might be raised were sufficiently broad, and sufficiently indefinite; it would narrow the discussion within the limits of five octavo volumes.

The Hon. John MacPherson Berrien, of Georgia, hoped the resolutions would pass. It was a matter of regret that a measure originating in the purest spirit of conciliation should be opposed at its outset. The result of the resolutions may be beneficial and cannot be deleterious; might serve to remove existing differences, and settle the agitation in the Church. So long as principles remain undecided, so long there will be agitation. It could not be denied that differences did exist, to the regret not only of every Episcopalian, but of every true Christian; why then seek to retard an effort calculated perhaps to put an end to them? He commended the resolution to the adoption of the House, because the facts they set forth were conceded.

Dr. Mason, of N. C., was opposed to the resolutions, because he believed them to be inexpedient and impracticable. Inexpedient, because the time was badly chosen; passion was aroused, and there was popular excitement upon the subject. Impracticable, because there could be no sentences so nicely framed as not to admit of more than one construction. There was but one perfect book, the Word of God. If an attempt was made to explain the Articles, the book would reach into an absolute "Commentary."

Mr. Macfarland, of Va., considered that there was nothing necessary to insure the passage of the resolutions but the fact that such a course would tend to harmony. Let us appeal to the piety and learning of the House of Bishops. The diversity of opinion, alone, showed that there must be error somewhere.

The Rev. Professor Ogilby was opposed to any thing which seemed like instructing the House of Bishops. He would like to await its action, as a child receives the admonition of a father. They were the Spiritual Fathers of the Church, and should instruct us, not we them. He would oppose the resolutions, because they contained a false assumption. They assumed that men could think alike, whereas perfect union was impossible; it was vain to hope for absolute harmony. We had best agree to differ within those bounds which the Church has prescribed. Secondly, we are already sufficiently in possessession of laws of restriction. The resolutions, by implication, disparage the Articles; they are sufficient; why then disturb them? He would stand for the Church as it is.

The Rev. Mr. Trapier, of S. C., was opposed to legislation of the kind proposed. He referred to several instances of the kind, which he declared had been productive of no good. He was opposed to touching the Articles. Sundry denominations calling themselves Churches, by constant attempts at alteration of their governing forms, had split, and split—he might almost say infinitesimally; and were we to do so? God in mercy forbid.

The Rev. Mr. Atkinson, of Baltimore, was opposed to such legislation as the resolutions sanctioned, and mentioned many instances in ecclesiastical history to prove the bad effects of the same. He declared that the Episcopal Church, by avoiding such a course, has more exactly maintained the principles of its founders than any other Church since the Reformation.

The Rev. Dr. Brooke, of Cincinnati, was of opinion that the resolution brought before us the doctrines of the Reformation. The question he believed was Protestantism *vs.* Romanism. Their object, however, was not to uproot the foundations of the Church, but to clear away the errors which injure, and may destroy them. Nothing could justly open ecclesiastical discussion like this but the existence of fundamental error; he was a man of peace; but he had come up here to see if he could not help to obliterate error. Is any man bound to believe in and be governed by a system, (under penalty of eternal death,) which he cannot define?

The Rev. Dr. Mason, of North Carolina, explained in relation to some inferences which had been drawn by the last speaker from his previous remarks.

The Rev. Dr. Jarvis, of Connecticut, adduced several examples from ecclesiastical history to prove the impolicy of legislating upon such matters. He said, also, that the advocates of the resolutions, although they might not know it, were falling into one of the worst errors of Popery. The Roman Church had continued to define, and that accounted for her present position. In fact, the doctrine of development is now the most distinguishing characteristic between the Churches of Rome and England. He hoped the House would make a strong expression contrary to the resolutions.

The Rev. Dr. Tyng spoke warmly and at length in relation to the state of the Church, drew a contrast with its former position, and made a series of remarks to members upon the necessity of remedying the condition of affairs.

The Rev. Professor Ogilby begun a reply by observing that "one would suppose that all the wisdom and holiness in the Church of the United States were concentrated in the Reverend Doctor from Pennsylvania." He was interrupted by loud cries of order. Whereupon he proceeded to defend the General Theological Seminary from some imputations which he conceived it his duty to repel. He believed in the Holy Catholic Church. He believed that its teaching was ascertainable.

The Rev. Mr. Young, of South Carolina, said he believed that those who attempted to mediate between disputants often made matters worse; but he would make the attempt. He had no notion that the differences in the Church were as great as is supposed; and thought the peace of the Church could be settled without difficulty.

He offered the following:

Whereas, A difference of opinion on subjects deemed of grave importance, exists among the members of the Protestant Episcopal Church in the United States. And whereas, it is believed that there is common ground upon which those thus differing may meet in harmony and love, as members of our branch of the One Holy Catholic and Apostolic Church; therefore

Resolved, That the House of Bishops make the subject of their godly counsel and advice, in their pastoral letter, the great principles which distinguish the Protestant Episcopal Church, on the one hand, from the corruptions of Rome, and on the other, from the errors of dissent.

After the reading of the above, the House adjourned till Tuesday, 9½ A. M.

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From the Philadelphia Inquirer.

*Tuesday, Oct. 8.*

The Convention met, in pursuance of adjournment, this morning, at half past 9 o'clock.

Morning prayers were read by the Rev. Theodore Edson, of Massachusetts, assisted by the Rev. Mr. Hawkes, who read the lessons. The 72d Psalm was sung, and the benediction pronounced by the venerable Bishop Chase.

The roll was called and the minutes read.

The committee on Canons reported several canons amended and proposed—particularly the amendment of the canon on the resignation of Bishops. A part of the report was adopted, and the whole ordered to be printed. In some points it appeared that the committee had not concurred with the House of Bishops.

The committee on the rules of order reported several amendments and new rules, which were ordered to be printed. In some points it appeared that the committee had not concurred with the House of Bishops.

The Rev. Dr. Croswell, from the committee on Consecrations, reported the election of the Rev. Dr. Chase to the Episcopate of New Hampshire; and that of the Rev. Dr. Cobbs to the Episcopate of Alabama, to be in order. Dr. C. added that there was other business before the committee, on which they were not yet prepared to report.

The Rev. Dr. Tyng moved that the canon for the election of Bishops (1838) be referred to the committee on Canons—to consider and report the expediency of repealing the first section thereof.

The Rev. Dr. Hawks read a memorial from several Bishops, clergymen and others, dissenting from the triennial Report on the General Theological Seminary. Dr. H. said that, as it was long, and his object was to refer the document, there was no occasion to read it then, unless the Convention wished. He then moved that it be referred, and it was referred to the appropriate committee.

Mr. J. Collins, of N. C., moved that the committee on Canons be requested to report an alteration in section 4, of the canon for receiving ministers of other denominations into the Church, to the effect that 12 months residence in the United States shall be required instead of 6 months.

Referred to the committee on Canons.

The Rev. Mr. Young, of S. C., moved for permission to amend his resolution of yesterday, so that the words "errors of dissent" should be substituted by the words "errors of sectarianism." Dr. Young pointed out his reasons for the proposed amendment, and again supported his resolution in an able speech.

The Rev. Dr. Empie, of Virginia, was against the alteration, and in favor of the original resolution that was debated yesterday. Dr. E. condemned Tractarianism as destructive of piety. It was diffusing itself over our country, and had, he had heard, been advocated by some of our Bishops and Clergy. He considered its principles hostile to the Protestantism of the Episcopal Church. Dr. E. then referred to the case of the Rev. Arthur Carey. He ascribed no unworthy motive to any one. Doubtless, he said, Mr. Carey was a pious man, but he was a Papist in principle. The principles, indeed, of Tractarianism, were perfectly Popish.

The Rev. John M. Forbes, of New York, rose and called the reverend speaker to order, saying—"the remarks are an outrage both to the living and the dead."

Another delegate called the last speaker to order, remarking that Dr. E. was in order, and that Dr. E. had disclaimed the ascription of any unworthy motive to any person.

Several delegates rose to order.

Mr. Berrien said that the question of order should be decided by the chair.

The chair decided that Dr. Empie was in order.

Dr. Empie then resumed, and went through the whole case. He examined Tractarianism, showing from documents that it assumed purgatory, inculcated a belief in transubstantiation, and favored prayers for intercession to the Saints, to the Virgin Mary, and other points that were essentially doctrines of the Romish Church. He need not confine such doctrines to the case of Mr. Carey—they were the doctrines taught in England—and they were doctrines of the Council of Trent, and according to the Creed of Pope Pius IV. Those who received them, received the sum and substance of Popery. It was our duty to raise our voices against such a horrible system of heresy. Dr. E. concluded by moving a preamble and resolutions, which were signally severe in denouncing the principles and doctrines of Tractarianism, and their kindred character with the principles and doctrines of the Church of Rome.

At this stage of the proceedings, Mr. Berrien rose and requested permission to say a word in relation to the Report of the committee on Consecrations. They had reported favorably for two Bishops elect—and he had mentioned unfinished business still in the hands of the committee. That referred to documents sent into the committee, containing charges against the Rev. Dr. Hawks, Bishop elect of Mississippi. He moved that Dr. Hawks may be permitted to attend the committee, to hear the charges against him, and to answer those charges before the committee.

Dr. Hawks requested to be furnished with a copy of the charges.

Mr. Berrien assented, and so framed the resolution, that the words "Dr. Hawks be served with copies of the charge," were incorporated in it.

D. B. Ogden, Esq., of New York, said that he was a member of the committee, that he opposed the permission for Dr. Hawks to attend the committee, as in such case other persons, who had made or who might wish to support the charges, should also be called on to attend personally. He wished Dr. H. to have every opportunity—all the committee desired that he should have copies of the charges, and send in his reply or explanation to them. But the committee did not wish to bring Dr. H. to trial. They had neither the power nor inclination so to do. They had not any power to send for witnesses.

Dr. H. said:—"I am perfectly ready to meet any charges, at any time, or in any place—either before the committee, the House, or any other tribunal. I hope, therefore, the Convention will, in this particular, do exactly what it pleases."

Mr. Berrien, in a very eloquent speech, supported his view of the case, as the proper mode of proceeding—being founded on the principles of justice which came home to the heart of every honest man.

Mr. Ogden replied also with great ability, contending that his was the better and only proper mode of proceeding. He (Mr. O.) would be the last man to injure Dr. Hawks—but the committee could not help the papers coming before it. It was their duty to read them; but, he repeated that they had no power to examine witnesses, and no right to examine Dr. Hawks.

Mr. Berrien spoke again and was again replied to by Mr. Ogden. Mr. Forbes, another member of the committee, said that the members of the committee knew nothing of the contents of the papers until they received them from the Convention.

The Rev. Dr. Higbee, in commenting on a remark which had fallen from Mr. Berrien, said that the documents in question had been given to him by a member of his constituency, and he had presented them accordingly.

A delegate having asked Dr. Hawks, whether the receipt of copies of the charges, and the privilege of sending his explanation and reply, would be satisfactory—

Dr. Hawks said that he should be ready to meet any charges in any form—before God and man. If they were withdrawn from the committee and returned to the House, the House could then act upon them as it pleased. In such a case, then—let them be spread here, before the world—he had a good conscience in relation to the matter, and should be ready to meet them.

Judge Chambers, Mr. Berrien, and other delegates then spoke. Horace Binney, Esq., thought that the papers should be put again in possession of the House. Several motions and amendments were made within a brief space of time. One "that the committe be discharged from a consideration of the documents." Another, by Mr. Berrien, "that the documents be returned to the member that presented them." A third, "that the documents and charges be returned from the committee to the Secretary of the House."

Mr. E. A. Newton and Mr. Memminger also took part in the debate. Mr. Memminger delivered an impressive speech, in the course of which he said that they (the delegates) were called upon to set a man apart as a Bishop, a Father of the Church, one of the solemn acts of the Convention. Charges had been made. They could not be recalled. The canon in relation to the matter, required the Delegates to bear testimony before Almighty God, that the individual presented "is not, as far as we know, justly liable to any evil report," &c.—but that for "three years last past, he has led his life piously, soberly, and honestly." Now he (Mr. M.) for one, was called on to sign that document. He could not consent to sign it. He knew not whether the charges were made justly or unjustly—but he knew, and all knew, that they were made, and it was the duty of members of the Convention to inquire into them. They were made against a Presbyter of this Church, recommended to be consecrated as a Bishop of this Church. He for one, could not sign until the charges were examined; and he should vote against the motion to deliver back the documents to the delegate who presented them.

Mr. Berrien said he did not wish to stifle investigation, but he thought that the documents should be delivered to the House to do what it pleased with them; and in that way then, he wished the motion to be put.

Several other speakers joined in the discussion. Dr. Higbee said he was not the accuser of Dr. H—. He disclaimed any feeling of the kind. He had received the documents from a Presbyter of his church, and he himself had no personal feeling whatever in the matter. He would add, in justice to himself, that if Dr. Hawks had wished him to offer any counter memorials, on his (Dr. H.'s) behalf, he would willingly have done so.

Mr. McFarland, of Virginia, made a few remarks, when Dr. Tyng proposed to lay the subject on the table—which was agreed to.

It was then, after some discussion, moved, seconded. and carried—that the debate on the resolutions, and on the amendment by Dr. Empie, should be suspended, to enable the delegation to sign the testimonials of the Bishops elect of New Hampshire and Alabama.

The testimonials in question were then read, and the delegates proceeded to sign.

Adjourned at 3 P. M.

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From the United States Gazette.

*Wednesday, Oct. 9.*

The Convention attended divine service.

Morning prayer was read by the Rev. Dr. Jarvis, of Connecticut, assisted by the Rev. Mr. Forbes, of New York.

Benediction by Bishop Chase.

HOUSE OF CLERICAL AND LAY DELEGATES.

Rev. Dr. Wyatt, President, in the chair.

Rev. Dr. Mead, Secretary, read the minutes, which were approved.

A message was received from the House of Bishops, communicating a copy of a canon passed by them—"Concerning Deacons who shall not be licensed to preach." Referred to the Committee on Canons.

The Rev. Mr. Fitch, of Michigan, moved that the various diocesan committees be informed that it is proposed so to alter the second section of the fifth article of the canon as to allow the formation of smaller dioceses than can at present exist under that article. Referred to Committee on Canons.

The committee on Consecrations reported that the documents and testimonials in relation to the election of the Rev. Dr. Hawks, Bishop elect of Mississippi, had been found duly correct, and were now ready for the signatures of members.

The debate was resumed upon the resolutions offered on Monday by the Hon. Mr. Memminger, of South Carolina.

The Rev. Dr. Hawks, of Mississippi, pleaded most earnestly that peace and brotherly love might prevail. He thought that both these objects would be promoted by the adoption of the following preamble and resolution, which he offered as a substitute for those offered by Mr. Memminger.

Whereas, The minds of many members of the Church throughout the Union are sorely grieved and perplexed by the illegal introduction amongst them of various errors in doctrine and practice, having their origin in certain writings emanating chiefly from the University of Oxford, in England. And whereas, it is exceedingly desirable that the minds of such persons should be calmed, their anxieties allayed, and the Church disabused of the charge of holding, in her articles and offices, doctrines and practices consistent with all the views expressed in said Oxford writings, and should therefore be freed from a responsibility which does not properly belong to her; therefore

Resolved, That the House of Bishops be respectfully requested to communicate with this House on this subject, and to take such order thereon as the nature and magnitude of the evil alluded to may seem to require.

The Hon. Mr. Memminger expressed his readiness to accept the substitute. He desired to satisfy the members of the Church throughout the Union, and hoped the Convention would take *some* action. The substitute could be adopted by those of every shade, as a joint offering of peace.

The Rev. Dr. Mason, of Md., opposed the substitute.

The Rev. Professor Ogilby was opposed to all attempts to create the impression that perfect unanimity of opinion could exist, or be brought about by Church legislation. It is notorious that difference of opinion prevails, and probably always will. Let us agree to differ, and not differ by striving to agree.

The Rev. Dr. Brooke, of Cincinnati, contended that there were Romanist tendencies in the Church; that doctrines had been promulgated which if he could believe, he would go back at once to that corrupt Church of Rome in which he had been born, baptised, and confirmed.

The Rev. Mr. Forbes, of New York, said that although the existence of doctrinal errors had been asserted, no proof that such was the truth had been advanced. The Reverend Doctor from Virginia, (Empie,) who addressed the House on Tuesday, had specified some sixty heretical opinions advanced in the Oxford Tracts and other publications. He knew no man in the Church who held one of them. He was not an advocate of the Oxford Tracts. So far as they threw light upon the formularies of the Church, he was glad to avail himself of it; so far as they went beyond those formularies, he cast them away, and would under no circumstances receive them as masters and teachers. He doubted whether the member from Virginia had any other than second hand knowledge of the Oxford Tracts. He thought his list was a copy of heretical points published in the London Record some years ago. There were two great principles in the Prayer Book—Catholic and Protestant—the former in the Creeds, Liturgy, and Offices, the latter in the Articles. He would solemnly warn members that the consequence of pressing either of these principles to an extreme, would be that those inclining to one or the other, must leave this Church.

The Rev. Dr. Jarvis, of Conn., deprecated the adoption of any of the resolutions which had been proposed. He would vote against any or all of them. He mentioned many facts connected with his recent visit to England, to show that the state of Church affairs in that country, produced by its unhappy connection with the government, ought to convince us of the wisdom of keeping as far aloof as possible, from mixing the American Church with any of the subjects of ecclesiastical agitation in that country.

The Rev. Mr. Smallwood, of Ohio, spoke in favor of the decided action of the House.

The Rev. Dr. Hawks, and the Rev. Mr. Forbes, addressed the House chiefly in explanation of their previous remarks.

Adjourned to half-past seven o'clock to hear the Rev. Horatio Southgate, on the subject of the Churches in the East.

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The following *correct* account of a late meeting of the Board of Trustees, is from a correspondent of the New York American:—

## General Theological Seminary of the Prot. Ep. Church.

It is to be regretted that the Editor of the American, as a friend of the Church, did not seek for information in a reliable quarter, before he published the artcile in Monday's paper respecting this Institution. The yeas and nays had been called on the question of discharging the committee therein alluded to, and the vote stood 46 to 8. The first attempt to alter the report of the Trustees to the Convention was the only material one; and that was voted down by apparently so overwhelming a vote that the minority had no inclination to make a second show of their weakness, by calling for a division. On the second motion to amend, viz., that of Rev. Mr. Trapier, various and very different motives actuated the yeas that had voted nay on the other. Thus, the mover himself avowed his reasons to be far away from the objections of the minority in the Board. Another has said that he considered the violent opposition of two Bishops itself sufficient reason for striking out the passage. Several voted aye, because they considered the clause of no consequence, and would yield a matter in their opinion indifferent for the sake of peace. Others, because the motion was made by one they presumed competent to judge, he having just come from a committee of inquiry into the state of the Seminary, &c. The committee that had reported and was discharged consisted of two bishops, four other clergymen, and two laymen. They sent certain questions to all the Professors which were answered without any objection on the part of any. They also asked some of the Professors to appear before the committee to be catechised; and these declined. It was not maintained that the committee had been wrongfully appointed; but that they exceeded their authority when they assumed to do what was the duty of *every Bishop individually*, and all the Bishops collectively. It is true that the Trustees appoint the Professors, and that they may remove them for cause, in a certain mode; and any Bishop of the Church in the United States, as visitor, may make complaint to the Board. H.

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We find the following in the New York American, signed by two of the Trustees of Kenyon College:—

*To the Editor of the New York American.*

SIR—In a recent number of your paper, you have introduced to the public a pamphlet written by the late President of Kenyon College, D. B. Douglass, Esq. the professed object of which is a vindication of himself from any inferences unfavorable to his character, drawn from the fact of his having been dismissed from the Presidency. The pamphlet, as well as your remarks upon it, is calculated (as apparently intended) to produce impressions highly unfavorable to the conduct of Bishop McIlvaine towards that gentleman, as well as to that of the Board of Trustees, (who alone are responsible for his dismission,) in the estimation of readers who know nothing of the matter, but as it is exhibited in the pamphlet under consideration.

The object of this communication is to request a suspension of judgment, as to the merits of the case, on the part of those who have read the pamphlet or your remarks upon it; with the assurance, that as soon as possible the Trustees, who are now in this vicinity, will furnish all whom it may concern with such statements as will probably fully satisfy them that the friends of Bishop McIlvaine have no reason to be apprehensive for him; and that *the Trustees* are not only *exclusively responsible* in this matter, but that they have acted deliberately, and with a solemn sense of their responsibilities to the Church and to the Institutions committed to their trust.

ON THE USE OF THE BIBLE, by Fenelon; with Fletcher's Illustrations. To which is appended the elaborate Pastoral Charge of the Archbishop of Tours, on the authority of the Church to interpret the Scriptures: translated from the French. With an article from the Dublin Review, on Protestant Evidences of Catholicity. By Dr. JULIUS HONINGHAUS. New York: Casserly & Sons, 108 Nassau street.

Bunyan's Grace Abounding to the Chief of Sinnets: Heart's ease in Heart trouble: The world to come, or Visions of Heaven and Hell: and the Barren Fig Tree: Philadelphia: Published by W. A. Leary, No. 158 North Second street.

Sermons by Hugh Blair, D.D., F. R. S. Ed. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. To which is prefixed the Life and Character of the author, by James Finlayson, D.D. Complete in one volume. From the last London edition New York: Published by John S. Taylor & Co. Brick Church Chapel, No. 145 Nassau st.

## Calendar.

**October.**

13. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twentieth Sunday after Trinity.
27. Twenty-first Sunday after Trinity.
28. St. Simon and St. Judge the Apostles.

## Notices.

THE STRANGER'S GUIDE TO THE PROTESTANT EPISCOPAL FREE CHURCH IN VANDEWATER STREET,

The Mission Church of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN.—A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 14th inst., at half past seven of the clock. GEO. H. BELL, Rec. Sec'y.
New York, Oct. 12, 1844.

MISSION CHURCH OF ST. MATTHEW.—The regular Quarterly Sermon in aid of this station, (postponed through the late storm,) will be preached in the Church in Christopher st., between Bleecker and Fourth, on Sunday evening next, October 13th. Service to commence at 7½ o'clock. Episcopalians generally, are respectfully invited to attend. Oct. 12.

## Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 3d inst., has received the following contributions:

Domestic Missions, from H S H, $3; St Mark's ch, Grand Rapids, Mi, $9 50; through N R Middleton, Esq, R A in Charleston, S C, from St Michael's, Charleston, $35 52; Charleston Monthly Missionary Lecture, for Western missions, 50 cts; general, $26 65. Total, $75 17.

THOMAS N. STANFORD, Treasurer,
October 9, 1844. 139 Broadway, New York.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 2d inst., the following contributions, viz:—

From C C Moore, LL D, $10; Rev Dr Lyle, $10; J Burges, Esq, $20; Rev Dr Milnor, from Association of St George's ch, N York, $50; Wm A Duncan, Esq, $10; Rev Dr Potter, rector of St Peter's ch, Albany, $50, and mileage, $10 50—$60 50; R B Minturn, Esq, $50; Church of the Nativity, New York, Rev C Clapp, $5; Rev R B Van Kleeck, rector of St Paul's, Troy, $91, and mileage $10 92—$101 92; Rev J M Forbes, rector of St Luke's, New York, $51 62; John H Williams, Esq. $20; Luther C Carter, Esq, $25; Calvary ch, Brooklyn, Rev Wm B Lewis, $25; Mrs L M, for Missions of Diocese of New York, $20; Rev H Wheaton, Christ ch, Poughkeepsie, $51 50; Samuel T Carey, Esq, $20; Rev Dr Brown, rector of St George's, Newburgh, $25. Total amount, $555 54.

C. N. S. ROWLAND, Treasurer,
Oct. 9, 1844. 55 Water street.

PAROCHIAL SCHOOL, GALVESTON, TEXAS.—The Rev Mr Eaton thankfully acknowledges the receipt of $15 12½, from Rev Dr Reed of Christ ch, Poughkeepsie; $1 from Mr G Wickes, of Cairo; and $20 from Rev Dr Potter of St Peter's, Albany, for this object.

Further contributions are earnestly solicited, and will be received by Messrs. Stanford & Swords; at the office of Foreign Missions, 281 Broadway, New York; and by Rev Dr Vinton, and Rev Mr Butler, Boston.
October 9, 1844.

JUST PUBLISHED.

THE CHURCH AS IT IS.—A Sermon, preached at St. Paul's Chapel, in the City of New York, on occasion of the Joint Anniversary Celebration of the New York Bible and Common Prayer Book Society, and the Protestant Episcopal Tract Society, on the evening of Wednesday, the 25th of September, 1844: By the Rev. Homer Wheaton, Assistant Minister of Christ Church, Poughkeepsie.
JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Oct. 12. opposite St. Paul's.

NO CHURCH WITHOUT A BISHOP; or, the Controversy between the Rev. Drs. POTTS and WAINWRIGHT. With Preface by latter, and an Introduction and Notes, by an Anti-Sectarian.
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BISHOP IVES'S NEW WORK.
This day Published.—Price 62½ cents.
THE APOSTLES' DOCTRINE OF FELLOWSHIP—Five Sermons, preached in the principal churches of his Diocese, during his Spring Visitation, 1844, by the Rt. Rev. L. S. Ives, D.D., LL.D., 1 vol. 16mo.
CONTENTS—I. The case of the first converts. II. The condition and means of justification to adult converts. III. Objections to Baptism as a condition and means of justification answered. FIRST PART, as regards the Sacrament generally. SECOND PART, as regards its application to infants. IV. Confirmation, a means of grace instituted by Almighty God. V. The Apostle's Fellowship. D. APPLETON & CO.,
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A LADY, a Communicant of the Church, wishes to engage as Governess in a family, or to take charge of a School. With regard to faithfulness, experience and success, she will refer to her former Patrons. Address "T. C. I." office of the Churchman.
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A LADY, experienced in teaching, wishes to obtain a situation as Governess or Teacher. She will instruct in all the English branches, the French language, Music on the Organ and Piano Forte, Drawing and Painting. For address and references, apply (post paid) at this office. Sept. 28—tf

POUGHKEEPSIE COLLEGIATE SCHOOL.
THOSE who have sons to educate and who wish to send them to one of the best boarding schools in America, whether their object be to prepare them for collegiate course and for subsequent professional life, or for the less prominent, but not less important and useful occupations, of agricultural, mechanical, or mercantile life; we would earnestly recommend to visit, and by personal inspection become acquainted with the Poughkeepsie Collegiate School. Having recently spent a few days at that Institution, we cannot forbear an expression of the gratification afforded by our visit, and a personal examination of its high claims to public confidence and patronage. It has now been in successful operation since November, 1836, and has ever since been liberally patronized. Its admirable location, the spaciousness and classical elegance of the building, with its commanding proportions and the completeness of its internal arrangements, and the amplitude and surpassing beauty of the surrounding scenery, have been themes of delight and remark among its many visiters, not only from different parts of our own country, but often from foreign countries. In all these respects we believe it to be unsurpassed by any similar institution in the United States. But delightful as is the location, and complete as are the architectural arrangements of the building, and beautiful as is the view from its noble colonnade, looking out as it does upon so wide a range of hill and valley and cultivated fields, and the delightful village of Poughkeepsie and country seats around, and the broad, flowing, winding Hudson, and the lofty mountain piles in the distance, yet the management and direction of the school, and all the arrangements immediately affecting the present conveniences and comfort and permanent interests of the pupils, are no less deserving of approval and commendation. The government is in the best sense strictly paternal, being both energetic and mild.
The Principal regards and treats his pupils as members of his family. He watches over their deportment, their health, their physical comfort, their moral and mental improvement, with the solicitude and deeply felt responsibilities of a Christian father. He has some seven or eight gentlemen associated with him in the duties of instruction, each of whom devotes his energies to a particular department, under the general supervision of the Principal. It is no more than justice to say that these gentlemen, by their acquirements, their manners, and their established character, are deserving of the confidence reposed in them by the Principal, and the community.
These remarks are made by one who has no personal interest in the institution, any farther than as he believes it embraces rare advantages for education, and ranking among the very first schools of the kind in the country; and as such eminently deserving all the support and encouragement which it has so liberally received, and which it is hoped it will long retain, for the common benefit of all who may resort thither to acquire that moral and mental and physical discipline so indispensably necessary in order to fit them for entering successfully and honorably upon the high duties and responsibilities of life.—A. D. Oct. 12—2t

MR. SOUTHGATE'S NEW WORK.
JUST PUBLISHED.
NARRATIVE of a Visit to the Syrian (Jacobite) Church of Mesopotamia, with Statements and Reflections upon the present state of Christianity in Turkey, and the character and prospects of the Eastern Church, by the Rev. Horatio Southgate, A.M. 1 vol. 12mo. cloth.—Price $1.
"This is the title of an elegant volume just issued by the Appletons, and which is destined to meet with a rapid and extensive sale. The author is not unknown in this country. He is a faithful and devoted clergyman of the American Episcopal Church, to those far off and interesting branches of the Church which are scattered over the world-renowned plains and mountains of Mesopotamia. The infamous and atrocious calumny which connected Mr. Southgate with the Nestorian Massacre a year since, though obtaining so general a circulation through professedly religious papers of this country, so far from injuring him, added to the lustre of his truly Christian character. In his case, the truth caught up with and annihilated the LIE. Mr. S. is now on a visit to this country, and has just put to press this interesting narrative of his tour to the Syrian Churches in 1841, with such observations upon their condition and future prospects as were impressed upon his mind. The work is dedicated to the Church of which he is a minister; and is more particularly intended for its members and well wishers. It is well and ably written, and will be attentively read by all those who feel an interest in the Missions of the Church to the land where our race and holy religion had their birth.—*Albany Evening Journal, Oct. 1st.*
D. APPLETON & CO.
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CHURCH ALMANAC FOR 1845.
THE Church Almanac for 1845, is just printed by the Protestant Episcopal Tract Society, and for sale at 30 dollars a thousand, 4 dollars a hundred, or 6¼ cents single, at the Church Depository, 20 John street.
Sept. 28—4t THOS. C. BUTLER, Agent.

ORGANIST.—A gentleman of some experience wishes to obtain a situation as Organist in some one of the Episcopal churches in the city or immediate vicinity. Salary not so much of a consideration as the practice. Please address "Communicant" at the office of the Churchman. Sept. 28.

For the Churchman.

**There is One Body—One Faith.**—*Epistle for 17th Sunday after Trinity.*

**The Holy Catholic Church.**—*Apostles' Creed.*

**One Catholic and Apostolic Church.**—*Nicene Creed.*

Holy Church in all the world
Her One Standard hath unfurled.
One, though reared in every time—
Though it float o'er every clime—
Changing ne'er, its folds alway
One red Cross, One Name display.

One the path Her children tread
Howsoe'er tis compassed—
One, through Faith in Holy Trine—
One, through Priesthood's threefold line—
One, in sacrament and prayer—
One alway, and everywhere.

Holy, too, and Undefiled,
She in all the world is styled.
Holy in Her origin—
Born of Truth—the Foe of Sin.
Holy in Her only aim—
Souls from error to reclaim.

Holy all the words She breathes—
Holy spells Her music wreathes—
Holy joy Her presence makes—
Holy hopes and loves awakes—
Holy pathway She doth press—
Beautiful in Holiness.

With these titles Her we call
Catholic the Church for all.
Teaching Faith alway believed—
Everywhere, by all received;
Witnessing the Symbol blest,
Universally confest.

More—the Holy Church's name
Apostolic we proclaim,
For Her valid Ministry—
Valid by its Orders Three—
To Her through Apostles given
By the Lord of earth and heaven.

O my soul! plead thou to be
With the Church in unity.
With the faithful now at rest—
With the Angels ever blest.
Plead, my soul, with them to be,
One with Christ eternally.

H. M. D.

From the London Saturday Magazine.

## Address to a Godchild.

We this week present to our readers an original paper, written by the late Mr. Coleridge about eleven days before his death, and addressed to a little child to whom he stood godfather a year or two ago. We do not remember ever to have perused a more affecting document. But our motive in requesting permission to publish this Address in the Saturday Magazine was connected with higher considerations. Mr. Coleridge had in the course of an eventful life, tried and rejected many of the prevailing errors of our religious sects. His deep convictions were not inherited, but obtained by patient thought, incessant labor, and fervent prayer for illumination. We here see the form of Christianity to which, on his deathbed, he set his seal. We believe there is not a sceptic in England who will venture to question the unique greatness of Mr. Coleridge's intellectual powers; and we are sure that there is no one who can, with a shadow of pretence, impeach his sincerity and entire disinterestedness.

### To Adam Steinmetz K—.

*My Dear Godchild*,—I offer up the same prayer for you now, as I did kneeling before the altar, when you were baptized into Christ, and solemnly received as a living member of his spiritual body, the Church.

Years must pass before you will be able to read, with an understanding heart, what I now write. But I trust that the all-gracious God, the Father of our Lord Jesus Christ, the Father of Mercies, who, by his only begotten Son, (all mercies in one sovereign mercy!) has redeemed you from the evil ground, and willed you to be born out of darkness, but into light—out of death, but into life—out of sin, but into righteousness, even into the "Lord our Righteousness;" I trust that He will graciously hear the prayers of your dear parents, and be with you as the spirit of health and growth in body and mind!

My dear Godchild.—You received from Christ's minister at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son, the late Adam Steinmetz whose fervent aspiration, and ever-paramount aim, even from early youth, was to be a Christian in thought, word, and deed—in will, mind, and affections.

I too, your Godfather, have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I now, on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act on the conviction,) that health is a great blessing,—competence obtained by honorable industry a great blessing,—and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. But I have been likewise, through a large portion of my later life, a sufferer, sorely afflicted with bodily pains, languors, and manifold infirmities; and, for the last three or four years, have, with few and brief intervals, been confined to a sick-room, and, at this moment, in great weakness and heaviness, write from a sick-bed, hopeless of a recovery, yet without prospect of a speedy removal; and I, thus on the very brink of the grave, solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he hath promised, and has preserved, under all my pains and infirmities, the inward peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw his spirit from me in the conflict, and in his own time will deliver me from the Evil One!

O, my dear Godchild! eminently blessed are those who begin early to seek, fear, and love their God, trusting wholly in the righteousness and mediation of their Lord, Redeemer, Saviour, and everlasting High Priest, Jesus Christ!

O preserve this as a legacy and bequest from your unseen godfather and friend,

S. T. Coleridge.

*Grove, Highgate, July* 13, 1834.

He died on the 25th day of the same month.

## A Fortunate Man.

Died, at his residence, Lower Clapham, Middlesex, Jacob Clements, Esq., at the age of eighty-five. Deceased, when a lad, resided in this town, and his life is remarkable for that continuation of good fortune which never forsook him. His first start in life was an engagement at the King's Head Inn, in this town, which was then kept by the late Mr. Homeyer, who took him into his employ as potboy and errand-lad. Here, by his industry and perseverance, he soon became a great favorite with those by whom he was employed, as also by the persons who frequented the inn at that time; and he shortly saved himself £15, with which he started to London, as the term is, "to seek his fortune." Here he at once obtained a situation as waiter at an hotel much frequented by stockbrokers; from servant he soon became the master and owner of the house where he had served as assistant; from landlord to banker; and from banker upon 'Change, returning, it is said, the enormous amount of one million per week, and eventually realizing a fortune of £300,000. Mr. Clements was not, however, regardless of the poor of his native town, and has for many years distributed an annual gift of bread and coals at Christmas, to the indigent families of this parish, in addition to which a pound's worth of silver was regularly sent to be distributed amongst the poor recipients of the holy sacrament at our parish church. He was a benefactor and annual subscriber to our county infirmary.—*Aylesbury News.*

## The Press.

The employment of the press was forced upon us, some years ago, in self-defence. The bitter calumnies of our enemies against the Church were believed by many, because suffered to pass without contradiction; for those journals which were the most ready to assert the most atrocious accusations against her, refused to admit a word in her defence. The *Church* newspaper was therefore established for our protection, as well as to supply a convenient medium of communication between the Bishop and his clergy; and most successfully has it answered our intentions. It has from its commencement been ably conducted, and been continually gaining ground with all persons of intelligent and honest hearts; and for some time past it has sustained a high character both at home and abroad. That every article has been faultless,—every correspondent judicious,—and no point of discussion carried too far, I do not assert; but this much I will affirm,—that those who are best acquainted with the troubles, and anxieties, and vexations which beset the editorial chair of a newspaper, and particularly a religious one, and that sick or well, present or absent, it must be published on a certain day and at a certain hour, feel agreeably surprised that in the course of so many years, so little matter really objectionable has appeared in its columns. It has been essentially useful in making known among our people the true principles of our Catholic Church, in her unity, doctrines, and discipline. Nor has it been less useful in counteracting the influence of certain journals which have been constantly employing the most vindictive and vituperative language against her. The truth of all this is so manifest, that I feel myself warranted in respectfully urging upon you the duty of using your influence in extending the circulation of this excellent journal in your several parishes and neighborhoods, in a manner more hearty and zealous than some of you have hitherto done. I would also recommend to such of you as may have leisure, to write an article occasionally on some prevailing calumny or misrepresentation of the day. We shall thus render the press what it was undoubtedly designed to be by the Giver of all good, and what under His wise providence it will in time become,—the promoter of truth and the servant of religion. Not that I call upon you to be writers, for this may be inconvenient; and many of you have neither time nor inclination for such employment; but I do call upon you to support the *Church* newspaper, although every word or article may not be according to your views and wishes; for to expect this, would be to expect an impossibility. It must be conducted by one mind, and the minds of its readers are many. The press is an engine of vast power, and, if rightly directed, of immense importance, and it will be used in this diocese for good or evil, whether we hear or whether we forbear. Now our object is, through this journal to promote the cause of our holy religion as taught by our Church in her Articles, Common Prayer-book, Creeds, and Homilies. It is the only channel by which our people through the whole diocese can be effectually warned against the venom of the revolutionary journals and pamphlets which are daily occupied in poisoning the sources of our domestic, civil, and political welfare; and it is the only means we possess of guarding our people against the sophistries and cavils of Dissent and Romanism on the one hand, and of infidelity and irreligion on the other. Such are the objects which the *Church* newspaper seeks to accomplish, and hitherto with a measure of success far greater than we had reason to anticipate. It has had, from the beginning, my full confidence; for although I could not approve of every thing it contained, the spots were as trifles to its merits; and knowing the great ability and true piety of its editor, I feel little sympathy with those who, because of some minor differences, are ready in a moment of irritation, at a word or expression which they dislike, to turn against an instrument so extensively useful and almost essential to the prosperity of the Church. I know that it is much read and esteemed in the neighboring States as well as in England, and takes its place in the first rank of the religious periodical press. I therefore again recommend it as worthy of your zealous and strenuous support.—*Bishop of Toronto's Charge.*

## Common Prayer and Sacraments.

Now with like, or rather more brevity, you shall hear how many sacraments there be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a sacrament,—namely, FOR THE VISIBLE SIGNS, *expressly commanded in the New Testament*, WHEREUNTO *is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ*, there be but two,—namely, Baptism, and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin; yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are: and therefore Absolution is *no such* sacrament as Baptism and the Communion are. And though the ordering of ministers hath his visible sign and promise; yet it lacks the promise of remission of sin, as all other sacraments besides the two above named do. Therefore, neither it, nor any other sacrament else, be such sacraments as Baptism and the Communion are. But in a general acceptation, the name of a sacrament may be attributed to anything, whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly, of late years, taken and used for supplying the number of the seven sacraments; but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as sacraments, in the same signification that the two fore-named sacraments are. *Dionysius, Bernard, de Cana Dominie, et Ablut Pedum.* And, therefore, St. Augustine, weighing the true signification and exact meaning of the word, writing to Jamarius, and also in the third book of Christian Doctrine, affirmeth, that the sacraments of the Christians, as they are most excellent in signification, so are they most few in number; and in both places maketh mention expressly of two, the Sacrament of Baptism, and the Supper of the Lord. And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, matrimony, confirmation of children, by examining them of their knowledge in the articles of faith, and joining thereto the prayers of the Church for them, and likewise for the visitation of the sick; yet no man ought to take these for sacraments, in *such* signification and meaning as the Sacraments of Baptism and the Lord's Supper are; but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity, by the Ministry of the Church, *or* else judged to be such ordinances as may make for the instruction, comfort, and edification of Christ's Church.
—*Second Book of Homilies.*

## Dr. Wolff's Imprisonment at Bokhara.

Captain Grover has communicated to us the following account of Dr. Wolff's imprisonment at Bokhara:—The last letter written by Dr. Wolff while at liberty was indited at Bokhara, on the 16th April, before he entered the city. He had no writing-paper, and this letter is written upon scraps torn from his memorandum-book. A Turcoman had just arrived from Merv bringing him a lamb as a present, and he took advantage of his return to send a few hurried lines. He is surrounded by people of Bokhara, Kokan, and Teshkand, and therefore says his information may be depended upon. He trembles somewhat for Stoddart and Conolly, for they are not to be seen at Bokhara; and the person alluded to in M. de Ghersi's despatch, he has ascertained to be a Persian, and the European young man with him is an Italian watch-maker, named Giovanni; however, he says nobody has witnessed the execution of Stoddart and Conolly. Whilst Youssuff Khan, &c., were publicly executed, the Khaleefa (holy man) of Merv tells me positively that Stoddart was alive. "I do not feel much apprehension for my own safety, but, should I be detained, pray get the Queen herself to write a letter to the Hineer, for he felt deeply offended that his letter which he wrote by Stoddart to the Queen, was answered by the Governor-General of India. Get also the Emperor of Russia to write. Whatever happens pray take it as coming from the Lord. Did not our Lord suffer?" The man sent by the Assef-ood-Dwolab to command the escort, which was to protect him against the Turcomans, turned out a great scoundrel, and the Doctor was obliged to appeal to the Turcomans for protection against his escort. Between them, however, the poor Doctor was plundered of everything, and, on entering the city, he was deserted by all, excepting one man, named Hussein, and he was looked upon as a man whose doom was sealed. When, however, the king ordered Nayeb to receive him into his house the scene changed, and all predicted that danger was over. He was introduced to the king, kindly received, and he plainly told the object of his visit. The following day the king's chamberlain, accompanied by the commander of the arsenal, ordered him to write in their presence the letter in which the king declares that he put Stoddart and Conolly to death in the month of July, 1843, and of this letter he had to make a translation in Persian. He was then told that he was free to depart. The letter having been despatched to Captain Grover, the Doctor, however, received an intimation that he would be detained. Having a slight fever, he wished to be bled. This being communicated to the king, the permission was refused, the king saying that bleeding was not good for him. Dr. Wolff had recovered Colonel Stoddart's "official seal." The Doctor writes—"Pray for me, and thank God, with me, that he hath hitherto helped me." At first he wore his clergyman's robes, and rode about the town unattended, which, he says, the Russian Ambassador, who had just left, was not allowed to do. In another letter he says he has adopted the Bokhara dress, but does not say whether this was done from choice. On the 8th of June he writes two lines to Colonel Shiel, in which he says, that in spite of all the promises of the king he is now a prisoner at Bokhara, and that he has not the least hope of being soon released.—*English paper.*

## Old Houses in West-street, Smithfield.

Public curiosity has been recently attracted by two strange old houses at the northern end of New Farringdon-street, which were evidently constructed for the purpose of harboring and concealing thieves and robbers who infested the metropolis. Up to the last Middlesex Sessions the houses were inhabited by persons of dishonest and abandoned habits, but by the active measures of Mr. Wakeling, and the other Commissioners appointed to carry out the intended improvements in this neighborhood, possession was obtained of the property on compensating the freeholders.

On the inspection of the houses singular discoveries were made; and the accounts of them which have got abroad are drawing crowds to visit them. On Saturday, Lord Lonsdale inspected the house; and on the preceding day they were visited by the Duke of Cambridge and a distinguished party. The utmost surprise is expressed that such a place could have existed so long in the heart of the metropolis.

The houses (one of which is said to have been the dwelling of the famous Jonathan Wild) communicate with each other, and are at the west side of the Fleet-ditch. One of them was kept as a chandler's shop, by way of lulling suspicion, and immediately behind the counter were trap-doors, one of which was used as a means of escape, and the other opened into secret drawers, or depository for stolen articles. Passing down the larger trap, the pursued could elude the vigilance of the police by getting through a window, and crossing the Fleet-ditch over a plank, which was kept at hand, and afterwards drawn into the opposite house. The pursued might then pass into Black Boy-alley, and thereby get into Cow-cross, and the numerous courts and alleys in that neighborhood. Immediately under the basement there is a capacious dark cellar, evidently constructed for the purposes of concealment; and here it is where a skull and some human bones were found and given over to the police. The top of a butcher's steel has also been discovered, which has studded in silver letters the following upon it:—"Benjamin Turtell, July 19, 1787." At the western extremity of the cellars is a parting wall, which, on being searched, left no doubt that there is another secret chamber beyond this portion of the premises, but owing to some legal difficulties, this part of the house has not hitherto been explored. Upon the first floor of the buildings are several hiding places ingeniously contrived. In one room a sharp angle is formed at the corner, sufficiently large to conceal a person, which is effectually done by replacing the screen corresponding with the other part of the wall. Numerous traps are made in the various floorings, and leave a direct communication with the cellar on the back of the Fleet-ditch, and a spout running the entire length of the house is so constructed that stolen property could be removed with the greatest despatch, and the offenders escape over the roofs of the houses, which are connected by means of a draw-bridge. Upon a more minute examination of the interior of the house, No. 3 West street, formerly the old Red Lion Tavern, which recommenced on Thursday afternoon, there was discovered in a small room beyond the one which adjoins the shop, and which up to Thursday afternoon was not found out, a small sliding panel, about two feet square, ingeniously let into the wall at the extreme end of the room. Two or three of the laborers having proffered their services to enter and explore this mysterious opening, torches were lighted, and they proceeded through. After passing along a narrow damp passage extending in length about five yards from the entrance, they found themselves in a small brick cell, about six feet by three wide, lighted only by a small iron grating, which admtted light enough only to add more to the misery of its unhappy occupant. About a foot lower down than this, they discovered a small iron door of immense substance, bolted and barred on the inside, which, for above an hour, resisted all efforts to open it. Having at length yielded, it was found to look out upon the old Fleet-river, now called Fleet-ditch. This door is so contrived, that a person making his escape through this aperture, if discovered by those in pursuit of him, might return, bolt the door, and defy the most experienced officer in existence. Doubtless, many more such will be discovered, as an active search is still being carried on by workmen employed by Mr. Wakeling, whose conduct upon the occasion is most praiseworthy.—*English Churchman.*


ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE Winter Session of this English and Classical Institution, on Christian principles, for Boys, will commence on the *first Monday* in November next. The boys are, in all respects, treated as the children of the Rector; *constant* supervision is kept over them both in doors, and on the play ground; and their moral and religious principles receive especial attention.

The terms per session of five months are $68, which *must be paid in advance.*

REFERENCE.—Right Rev. G. W. Doane, D. D., L.L. D., Burlington; the Rev. W. Staunton, Morristown; the Rev. S. Starr, Trenton, New Jersey. The Rev. Professor Ogilby, D.D., General Theological Seminary; the Rev. C. H. Halsey, Sing Sing, New York; and the Rev. Frederick Ogilby, Philadelphia.

☞ Application for admission or for particular information to be made to the

REV. P. L. JAQUES, RECTOR.
Port Colden, Sept. 17th, 1844. s28—8t

**Bartlett & Welford's Theological Catalogue.**

TO CLERGYMEN, STUDENTS, &c.—BARTLETT & WELFORD, Booksellers and Importers, 7 Astor House, Broadway, have just issued a Catalogue of an Extensive Collection of *Theological Books, Ancient and Modern*, including English and Foreign Editions, Oxford Press Books, &c., forming a choice selection of Rare and Standard Works in Theology and Divinity; Biblical Literature, Ecclesiastical History, Writings of the Old English Divines,—now for sale at the *very low prices affixed to each article*, for cash,—at their Antiquarian Bookstore and Repository for Standard Literature, 7 Astor House, Broadway.

May be had gratis on application, or will be forwarded to any part of the country.

☞ Orders for Public Libraries, Colleges, &c. for the importation of Foreign Books from England, France, and Germany, respectfully solicited and executed with punctuality and despatch. Sept. 21—4t

ORGAN MANUFACTORY, **Anthony Street, N. Y**

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

**Church Cushions, Pulpit Furniture, &c.**

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

ONLY $6 50 Cts.

ILLUSTRATED COMMON PRAYER. Edited by the Rev. J. M. Wainwright, D.D.

☞ The subscriber is enabled to offer the above splendid edition of the Common Prayer at the low rate of $6 50, being Two DOLLARS less than the publisher's price. It contains upwards of SEVEN HUNDRED engraved Illustrations, is bound in Turkey morocco, embossed with an exterior and interior view of Trinity Church, and has the Psalms in metre, and Hymns complete. Episcopalians from other cities and from the country are invited to call and examine.

HENRY M. ONDERDONK,
Publisher and Bookseller, 25 John street.
Sept. 7 4t

RARE BOOKS.

THE Subscriber would respectfully inform the Clergy and others, that he has on hand a valuable collection of Sermons by some of the most eminent divines. The subjects treated on are of a varied and deeply interesting character. Also, Travels in various countries in Europe—together with numerous pamphlets, lectures, &c. on topics of interest to persons of taste and piety. The opportunity is one which all persons, particularly ministers and students, would do well to improve. For sale, very cheap, by

JAMES A. SPARKS,
Sept. 21 161 Fulton street.

COLLEGIATE INSTITUTE,
*Tompkinsville, Staten Island.*
REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

*New York.*—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

*Western New York.*—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

*Laity.*—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

TRINITY SCHOOL, **No. 76 Varick Street.**
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

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| History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar, | $10 00 |
| Latin and Greek, including the English course, | 12 50 |
| French, Spanish, &c., each, | 5 00 |
| Stationary, | 0 50 |
| Fuel for the season, | 1 00 |

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| The 1st Term will commence | Sept. 1, | and end | Nov. 23. |
| 2d do. | " | Nov. 24, | " | Feb. 15. |
| 3d do. | " | Feb. 16, | " | May 9. |
| 4th do. | " | May 10, | " | July 31. |

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

FAMILY SCHOOL FOR BOYS.
*New Hartford, Oneida County, N. Y.*

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

CLASSICAL AND ENGLISH SCHOOL,
**Conducted on the Principles of the Prot. Epis. Church,**
*255 Greene street, next the corner of Waverley Place.*

THE REV. J. A. SPENCER, A.M., will resume the duties of his Private and Select School for Boys on Monday, the 2d of September instant. The number is limited, in order that each pupil may receive the personal care and supervision of the Rector, and be thoroughly trained in the various branches of English and Classical Learning. Two or three boys can be received into the Rector's family.

REFERENCES.—Rt. Rev. Bp. B. T. Onderdonk; Rt. Rev. Bp. Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Charles Anthon, LL.D., Dr. John Stearns, Dr. Edward Delafield, Lewis Loutrel, Esq., George T. Strong, Esq. Aug. 17.

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